NATIONAL COUNCIL

OUTLOOK

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SEPTEMBER 1954

WORLD COUNCIL ASSEMBLY OPENS AT EVANSTON

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover picture this month shows the presidents of the World Council of Churches entering the First Methodist Church, Evanston, Ill., for the opening convocation of the World Council Assembly.

The *Outlook* is indebted to the *Chicago Daily News* for the use of the picture.

Other photo credits in this issue belong to Religious News Service, with the exception of the Eisenhower picture on page 5, which is from the Chicago *Sun-Times*.

Vol. IV, No. 7, September 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
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Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
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National Baptist Convention of America
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Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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EVANSTON:

One Faith — One Hope — One Goal

By DONALD C. BOLLES

DURING the last two weeks in August Evanston became the "capital" of a worldwide Christian community of 170,000,000.

In a great hall on the campus of Northwestern University 600 delegates sat together for discussion and prayer as they sought to find the meaning of Jesus Christ for a strife-torn world.

Against the illusory hopes offered by nationalism, democratic humanism, science and Marxism, the delegates to the Second Assembly of the World Council of Churches proclaimed "Christ — the Hope of the World."

At the end of the first week of a 17-day-long assembly it was not clear what these men and women as Christians would say to the world or determine to do together as members of 161 churches united in the ecumenical movement.

But the fact that they met, confirming the intention announced at the historic first Assembly in Amsterdam that they would "stay together," made an impact that was felt around the world.

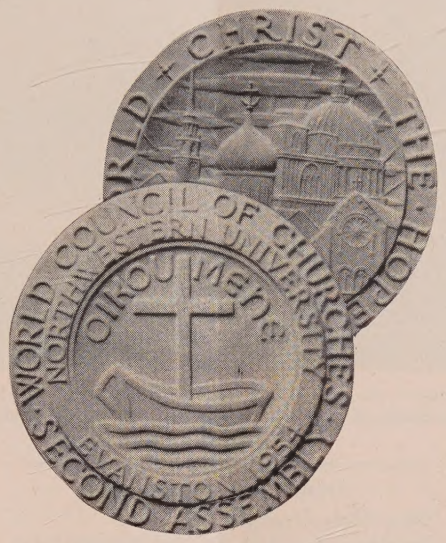
Less than 5,000 people — delegates, consultants and visitors — were able to crowd into a plenary session in McGaw Hall. But in a very real sense millions more participated. In all lands Christians, in private prayer and public worship, asked God's guidance for His servants in Evanston, and followed the proceedings through extensive reports in newspapers and on radio and television.

From the press rooms emanated a day-by-day report of every phase of the Council's proceedings, sent around the world by radio and cable. The largest press and broadcasting corps that ever covered a religious gathering in the United States and probably in the world, it numbered more than 500. Its efforts faithfully to report and interpret the Assembly generally earned the plaudits of religious leaders. Chicago papers went all out, with stories, photographs and editorials, to tell residents of the nation's second largest city about the Assembly. This coverage, many felt, had been greatly stimulated by the impact upon Chicagoans of the first day's event at Soldier Field, Chicago, where 125,000 were attracted by the "Festival of Faith." One Chicago paper called this the greatest assemblage of Protestant and Orthodox Christians ever held in North America.

As a spiritual experience, Evanston probably was the high point in the lives of hundreds of Christians, and especially moving to those who had witnessed the birth of the World Council at Amsterdam only six years ago.

Many sensed anew the healing power of Jesus Christ in a divided world and a divided church. They rejoiced that the oneness the delegates possessed as Christians proved most of the time to be stronger than the forces of nationalism and racialism.

Nationalism and confessionalism appeared to be striving for dominance when the Assembly considered the question of retaining the "one term" provision for the presidium of six presidents put into effect at Amsterdam. By a six-to-one vote they upheld the recommen-

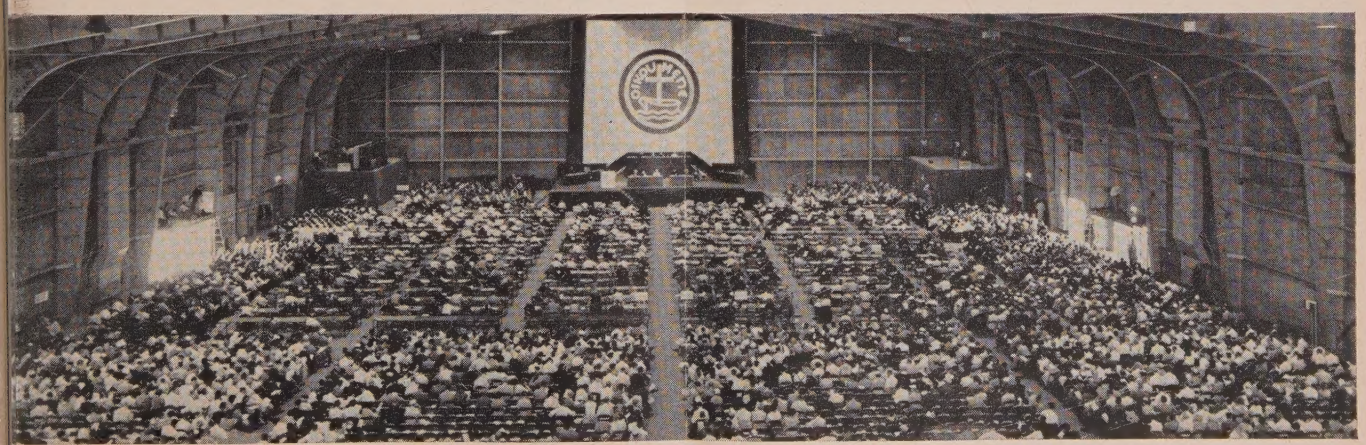


Commemorative medal given to delegates.

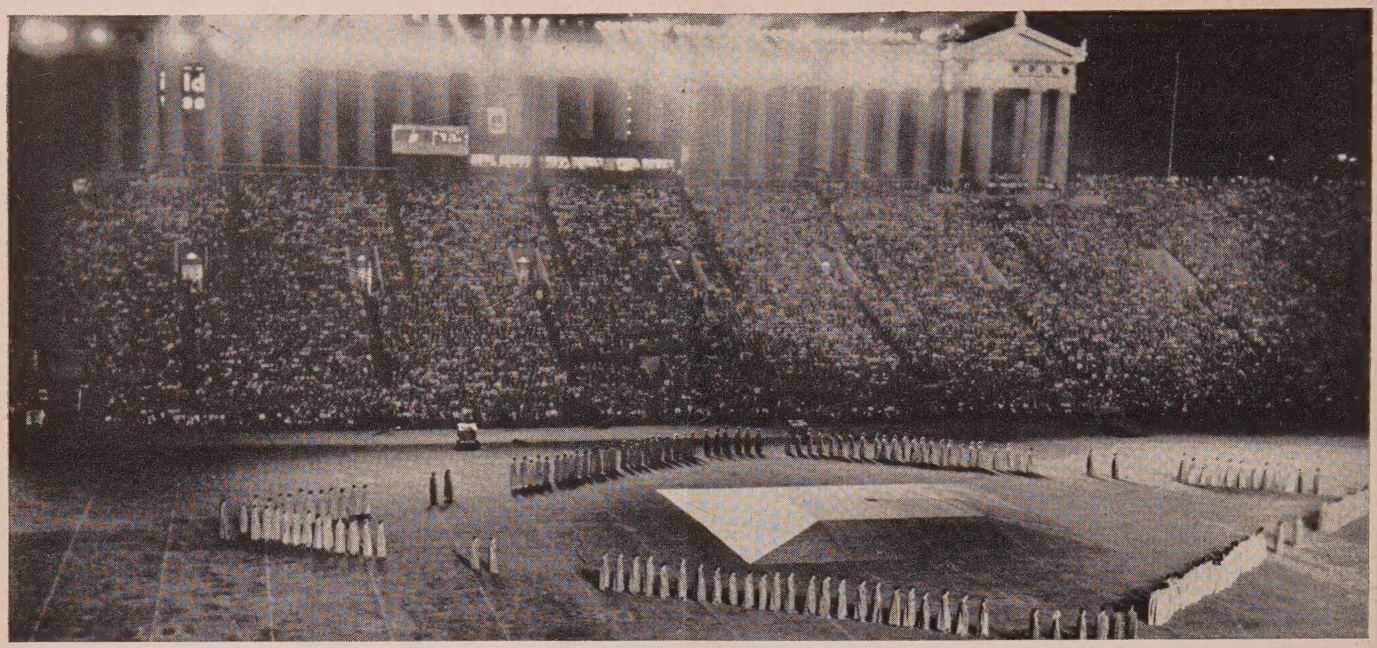
As the September OUTLOOK *goes to press the Second Assembly of the World Council is in the midst of its deliberations. A full account, by Dr. Henry Smith Leiper, of the contribution the Assembly made to the ecumenical movement and the efforts to establish a peaceful world will be printed in the October issue.*

Dr. Leiper, for so long prominently identified with the ecumenical movement and the World Council of Churches, is now minister and executive secretary of the Missions Council of the Congregational Christian Churches.

A brief glimpse of Evanston — and only a brief glimpse — is provided in this issue.



Opening plenary session of Assembly gets under way in McGaw Hall, Northwestern University, Evanston, Ill. The five World Council presidents and speakers may be seen on the platform beneath the giant banner of the World Council of Churches.



An estimated 125,000 persons thronged Chicago's Soldier Field for the Festival of Faith, probably the greatest worldwide assemblage of Christians ever held. The pageant told the story of creation, salvation and consummation by narration, music, light and pantomime.

dation of an Assembly committee.

Despite the growing maturity evidenced by the willingness of representatives of Christ's divided church to discuss the causes that separate them, there was a painful reminder of the obstacles to unity. All delegates were invited by the Methodist and Episcopal churches to join in a communion service, but several groups, in good conscience, found it impossible to participate.

So much happened in one week that events could not be recalled except with the aid of a diary. There was the memorable opening Sunday with the religious service in the First Methodist Church heralded by a procession of all associated with the Assembly, many in the colorful garb of their own church — the unforgettable experience of being one of 125,000 Christians participating in a religious service in Soldier Field — the Deering Meadow appearance of President Eisenhower as he urged Christians of the world to pray for peace — the morning and evening worship together — the stirring addresses by some of the best minds in Christendom — and the fellowship together, and with Evanstonians.

Evanston, with the aid of businessmen, the churches and Northwestern University, planned so well to be a hospitable host that it succeeded beyond the fondest expectations of the World Council. If there had been any doubts that this Chicago suburb of 75,000 could accommodate the greatest ecumenical gathering ever held in the United States, they were removed about the time the delegates arrived to be greeted by 300 Evanstonians driving their own cars.

Northwestern University, sponsored by Methodists, turned over its dormitories, dining rooms and meeting places as host to the Council. Large funds and personnel also were placed at the Council's disposal.

However grateful the Council was for all of this and the hospitality extended to those attending the daily worship services by the 100-year-old First Methodist Church, it was the realm of human relations that impressed the most. There was nothing perfunctory about the greeting which Evanstonians, in stores, hotels, restaurants and streets, extended to all visitors identified by badge or a quickly spoken, "I'm attending the Assembly."

Months of preparation assured a smooth-running assembly that operated in high gear from early morning until late evening in the mammoth McGaw Hall, where all plenary sessions were held, and in scores of committee rooms where, as is usual in all democratic bodies, papers and proposals were threshed out before being brought to the floor.

The delegations of the 161 member churches sat at tables in a center section in front of the stage. Placards on the tables indicated the 48 countries from which they came. But there were several vacant places — four member church bodies in China, three in Rumania and two in Poland.

These churches behind the Iron Curtain, explained the general secretary, Dr. W. A. Visser 't Hooft, had not been able to maintain contact with the World Council and were therefore not represented. Other Iron Curtain countries — Czechoslovakia, Eastern Germany and Hungary — were represented by small delegations that included two delegates in whom much interest was shown — Dr. Josef Hromadka of Czechoslovakia,

HEARD AT EVANSTON

Dag Hammarskjold
Secretary-General, United Nations

"A war to be fought in the hearts of men can be waged by those speaking directly to men. It is here that I see the great, overwhelming task of the churches and of all men of good will of every creed in the work for peace."

President Dwight D. Eisenhower

"Today, now the campaign for a just and lasting peace desperately needs the lifting and transforming power that comes from men and women, the world over, responding to their highest allegiances and best motives. . . . The goal should be nothing short of inviting every single person in every single country in the world who believes in the power of a Supreme Being to join in a mighty, simultaneous, intense act of faith."

***Rev. Daniel T. Niles*, of Ceylon**
World Council Executive Staff

"The Church's attempt to escape from its evangelistic responsibility to the world is again and again the result of seeking to dodge the issue of the Cross, and when that happens the Church ceases to understand the true dimension of the hope that is in Christ. Only a Church that is truly evangelistic knows or can speak about the Christian hope, nor is it possible to believe in the Gospel except as one shares in its operation in the world."

***Rt. Rev. G. K. A. Bell*,**
Bishop of Chichester
Chairman, Central Committee

"What has engraved itself so clearly on my mind in six years has been the steady growth of mutual trust and deep understanding, as well as a great sense of urgency. . . . It has been a very great privilege to be the chairman of such a brotherhood of Christians."

former professor at Princeton Theological Seminary, and Bishop John Peter of Hungary.

The general secretary said that, contrary to expectations, no unofficial observers from the Roman Catholic Church were present and noted that permission was refused, for reasons stated by the Roman Catholic Archbishop of Chicago, Samuel Cardinal Stritch, in a pastoral letter made public several weeks before the Assembly. At Amsterdam the only Roman Catholics present were two Dutch priest-journalists, one a former chaplain to an American regiment that helped to free Holland.

Dr. Visser 't Hooft noted that a number of well known Roman Catholic theologians in Western Europe had issued a substantial memorandum on the Assembly's main theme which he described as a "valuable contribution to our discussion."

A considerable number of observers were present from churches which are not members of the World Council, including the Southern Baptist Convention, and the Lutheran Church-Missouri Synod, the only two churches in the United States with more than a million members which are not affiliated with the World Council. The Southern Baptists have 8,000,000 and the Lutherans 2,000,000 members.

He added significantly the hope that Christian churches which have had no contact with the World Council will "come to see that our one and only purpose is to be servants of the Kingdom of God of Christ's Church on earth."

"We are ready at any time," he added, "to enter into conversation with them so that they may come to know our true intentions, and, if possible, join our fellowship."

The Assembly was not many hours old before the Council accepted two South African churches as members, thus bringing the total number to 163. They are the Dutch Reformed Church of the Cape Province, with a membership of approximately 290,000, and the Bantu Presbyterian Church of South Africa, which has less than 50,000.

Leaders of churches in all parts of the world were represented in the committees that guided the Assembly and it was noticeable that the host American churches encouraged this development. The Assembly steering committee was headed by the beloved Bishop of Chichester, Rt. Rev. G. K. A. Bell, who is retiring as chairman of the Central Committee of 90 which guides the Council in the interim between assemblies. Bishop Lesslie Newbigin of the Church of South India, one of the younger churches, was approved as head of the committee to draft the Assembly's message to its churches.

Methodist Bishop William C. Martin was chairman of the business committee, and Dr. M. E. Aubrey, former general secretary of the Baptist Union of Great Britain and Ireland, of the credentials committee.

For a moment during one session Bishop Martin stepped out of his role as one of the delegates of the Council's largest single denominational group to speak as president of the National Council of Churches. He presented the World Council with a copy of the Revised Standard Version of the Bible.

The Assembly accepted the proposals of a committee on structure and functioning headed by Dr. Leslie E. Cooke of England to streamline the World Council to attain the "most flexible and efficient organizational instrument which we can provide."

It will draw together the present departments, committees and commissions

HEARD AT EVANSTON

Dr. Charles Malik of Lebanon

"The great stirrings (in Asia and Africa) for social justice, for the elimination of discrimination and misery, for the liberation of the eternally depressed and dispossessed, for conferring some dignity upon millions of human beings who are only human by name, all this certainly reflects the will of Christ. Whoever misses the bus with respect to fundamental social change is certainly going to be left by the wayside, and therefore nothing is more necessary for Christians than to make sure they understand the social forces at work, and to try to help them in their truly formidable tasks, with all the moral and intellectual resources at their command, resources which ultimately derive from the compassion of Christ and the righteousness of God."

Dr. O. Frederick Nolde

Director, Commission of the Churches on International Affairs

"Our major objective must categorically be peace — a peace to which we give the positive content of justice and responsible freedom. With this decision insistent and irrevocable I find myself unavoidably driven to accept co-existence as a point of departure. Only on this assumption can alternatives to war be found."

Bishop G. Bromley Oxnam

A President, World Council of Churches

"Together, we reject once and for all those theories that command us to conform or die and that arrogantly affirm that dissent is treason and deviation is disloyalty. In a word, men created a little lower than the angels, who cannot be separated from the love of God, persons of infinite worth for whom Christ died, must be free."

At Deering Meadow in Evanston, where 18,000 gathered to hear President Eisenhower, (left to right, front row): Dr. Roscoe Miller, President of Northwestern University; President Eisenhower; and four World Council presidents; Archbishop Athenagoras; the Archbishop of Canterbury; Bishop G. Bromley Oxnam and Bishop Eivind Berggrav. Behind the President is Dr. Marc Boegner.

Professor Edmund Schlink, rector of Heidelberg University (left) and Professor Robert L. Calhoun of Yale Divinity School, who spoke on main theme.

Dag Hammarskjold, United Nations secretary-general (left), who addressed the Assembly, chats with Dr. Fisher, the Archbishop of Canterbury.

Dr. Heinrich Grueber, former EKID liaison with the Soviet Zone Government (left) and Bishop John Peter, of the Reformed Church of Hungary.

to provide closer integration of activities and a greater share of secretarial responsibility. The principal work will be coordinated through three divisions — Studies, Ecumenical Action, and Inter-Church Aid and Service to Refugees. The Commission of the Churches on International Affairs, jointly sponsored by the World Council and the International Missionary Council, will continue.

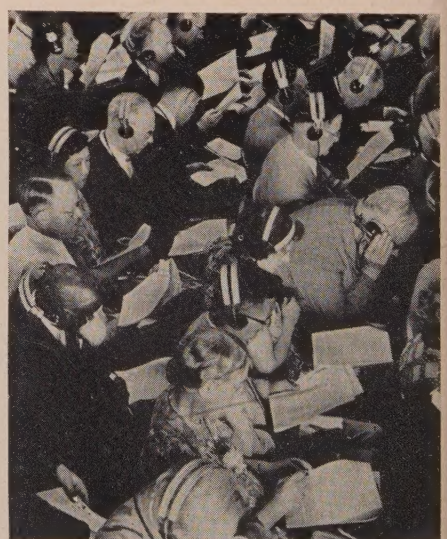
In addition, there will be a department of finance and administration, and another innovation — a department of information, which the Council has desired but has found no funds with which to finance it.

A complete picture of the Council's work the past six years was presented at the Assembly, in mimeographed reports which were read. There was one exception which attracted wide interest. The Division of Inter-Church Aid turned to drama to deliver its message. "Waters of Babylon," a pageant, was presented to a crowded hall on the second Sunday.

In addition to the delegates, each church was permitted to designate accredited visitors and this group of 300 included many prominent church leaders, as well as lay men and women. They religiously attended the plenary sessions, listening intently to the messages, and when there were none — crowded into Cahn auditorium in Scott Hall for programs arranged especially for them. At Amsterdam the programs for the visitors included some of the most provocative speeches, and this was true also at Evanston. These were to the accredited visitors what the press conferences were to newspapermen, magazine writers and broadcasters — the brightest and most informative moments of the Assembly. The press conferences at which Charles P. Taft, Cincinnati lawyer, presided most of the time, brought before the group for questioning those requested by the press to appear — save Bishop John Peter who, because of his restricted visa granted by the U. S. State Department, resorted to answering 31 questions propounded by newspapermen, instead of verbally in a face-to-face meeting.

Six presidents, including Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and the National Council of Churches' first president, were elected by the Assembly. Also elected was an honorary president, Rt. Rev. G. K. A. Bell, Bishop of Chichester, England.

An informal proposal by Dr. Martin Niemoeller of Germany, that a layman be named caused a 24-hour delay in approving the slate presented by the nominating committee headed by Dr. J. Earl



(Left) Charles C. Parlin presides at press and broadcasting dinner for 450. (Seated) The Bishop of Chichester and Dr. Samuel McCrea Cavert, executive secretary, U.S.A. Conference of the World Council. (Center) Helping direct press relations. (Standing, left to right) Erik Modean, Dr. Ralph Stoody and Elsie Thomas Culver. (Right) Reminiscent of the U.N., simultaneous translation into the three official languages, English, German and French. The work of translation kept 40 linguists busy.

Moreland, president of Randolph-Macon College, Ashland, Va. In the end, the slate was approved unanimously. In addition to Bishop Sherrill, the others were:

Very Rev. John Baillie, distinguished theologian who, since 1934, has held the chair of divinity at the University of Edinburgh. A member of the Church of Scotland, Dr. Baillie has been chaplain to Queen Elizabeth in Scotland since her coronation in 1952, and for five years previously was chaplain to the late King George VI. In 1943 and 1944 he served as moderator of the Church of Scotland's General Assembly, the highest honor his church can bestow.

Bishop Sante Uberto Barbieri of Buenos Aires, Presiding Bishop of the Methodist Church in Argentina, Uruguay and Bolivia. Born in Italy and today a naturalized citizen of Brazil, Bishop Barbieri has spent 38 of his 52 years in South America. Prior to 1949 when he assumed his present church office, Bishop Barbieri was successively dean of the Southern Seminary of Porto Alegre, Brazil, and dean of Union Theological Seminary, Buenos Aires.

Bishop Friedrich Karl Otto Dibelius, Bishop of the Evangelical Union Church of Berlin-Brandenburg, Germany. Considered by many the most incisive spokesman for the Christian faith in Germany today, Bishop Dibelius is president of the Evangelical Church in Germany, which is a federation of Lutheran, Reformed and United Churches. Most of the congregations he supervises are in the Soviet Zone of Germany.

Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar, India. Metropolitan Juhanon became head of his church in 1947 when he also took the name Mar Thoma. The church, which claims St. Thomas the Apostle as its founder, is Protestant in its doctrines, but retains the forms and rituals of the Eastern Church. Mar Thoma Juhanon was a delegate at the World Council's First Assembly and has served as a member of the Central and Executive Committees.

Archbishop Michael, of New York, head of the Greek Orthodox Archdiocese of North and South America. Considered one of the most learned clergymen in the Eastern Orthodox Church, Archbishop Michael is spiritual leader of 1,000,000 Americans of Greek descent and of an estimated 5,000,000 communicants of all Eastern Orthodox Churches in the Western Hemisphere. Prior to his election as archbishop, in 1949, he held the high rank of Metropolitan of the ancient diocese of Corinth, Greece, which traces its history back to the days of St. Paul.

Also elected was a 90-member Central Committee composed of 73 clergymen, 11 laymen and six women from 28 countries, including two behind the Iron Curtain.

The North American Section of the Central Committee, which is the Council's policy-making body during the interval between meetings of the Assembly, includes:

Methodist Bishop G. Bromley Oxnam, Washington, D. C.; Bishop William C. Martin, president, National Council of Churches; Dr. Franklin Clark Fry, president, United Lutheran Church in America, and Dr. Henry F. Schuh, president, American Lutheran Church.

Also, Dr. Eugene C. Blake, stated clerk, General Assembly, Presbyterian Church in the U.S.A.; Dr. Ralph Waldo Lloyd, moderator, Presbyterian Church in the U.S.A.; Dr. Nathan M. Pusey, president, Harvard University; Dr. Reuben E. Nelson, general secretary, American Baptist Convention; Dr. Joseph H. Jackson, president, National Baptist Convention; Dr. James Edgar Wagner, president, Evangelical and Reformed Church, and Dean Liston Pope of Yale University.

Also, Dr. P. O. Bersell, Augustana Lutheran; Rt. Rev. Angus Dun, Protestant Episcopal; Dr. George Walker Buckner, Disciples; Dr. M. R. Zigler, Church of the Brethren; Bishop D. Ward Nichols, African Methodist Episcopal; Mr. Charles C. Parlin, Methodist; Mr. Francis Pickens Miller, Presbyterian, U. S.; Mrs. Frank G. Brooks, Methodist, and Mrs. Leslie E. Swain, American Baptist.

The ecumenical spirit of the gathering was typified by the worship together — morning and evening — in the Methodist Church, conducted by ministers of churches of the West and the East. Language barriers again were surmounted by printing the order of service, including responses, in English, French and German, and using bi-lingual hymnbooks.

It recalled the opening words of the Festival of Faith at Soldier Field when Pastor Marc Boegner, from a spotlighted pylon, interrogated the "congregation" of 125,000:

Q. "Who are you to have come here?"

A. "We are Christians. We have come from many different traditions."

Q. "What is it to be a Christian?"

A. "It is to believe in God the Father; in his only Son Our Lord, who is the hope of the world . . . and in the Holy Spirit."

Q. "From where have you come?"

A. "From 161 member churches from 48 countries on five continents."

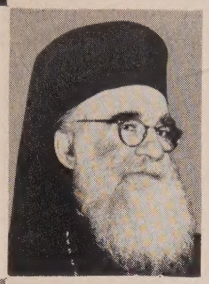
Q. "Why have you come?"

A. "We have come to worship God."

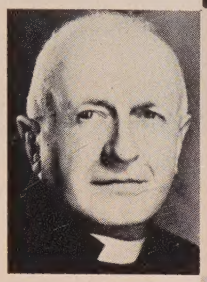
It was this spirit of devotion that dominated the Second Assembly and assured for it a notable place in the 1900-year-old history of the Christian Church.

THE NEW PRESIDIUM

Bishop F. K. Otto Dibelius, Berlin, President, Evangelical Church in Germany

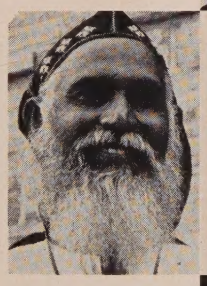


Archbishop Michael, New York, representing Ecumenical Patriarchate of Eastern Orthodox Churches



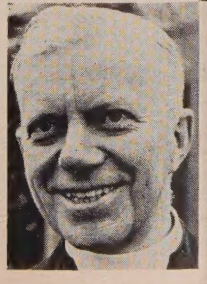
Rt. Rev. Henry Knox Sherrill, New York, Presiding Bishop, Protestant Episcopal Church

Bishop Sante Uberto Barbieri, Buenos Aires, Methodist Bishop in Argentina, Uruguay and Bolivia



Mar Thoma Juhanon, Malabar, S. India, Metropolitan, Mar Thoma Syrian Church

Very Rev. John Baillie, Scotland, Principal, New College, University of Edinburgh



(Honorary) **Rt. Rev. G.K.A. Bell,** Bishop of Chichester, England (retiring Chairman of Central Committee, WCC)

The Anglican Communion

Rt. Rev. Henry Knox Sherrill (left) Presiding Bishop of the Protestant Episcopal Church, and Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at the Congress.

A BOND of common faith and heritage brought 657 Christians from five continents to Minneapolis last month for the first Anglican Congress since 1908.

Possessing no legislative function or will to decide basic policy, Anglicans of 14 autonomous national communions concentrated for ten days on the purpose for which the Congress was called — "to witness to our common faith and to confer on matters of common interest."

At the close, on August 13, before many moved on to Evanston, Ill., for the Second Assembly of the World Council of Churches, the bishops, priests and laymen shared their findings with 40,000,000 Anglicans in a formal statement of "affiliation and resolution."

The findings reflected the wide range of common interests — vocation, worship, message and work — which the Congress had discussed under the main theme "The Call of God and the Mission of the Anglican Communion."

They gave strong support to the ecumenical movement as well as the worldwide fellowship of Anglicans.

"We rejoice in the fact that the several member churches of the Anglican communion are all constituent members of the World Council of Churches and we wholeheartedly support our representatives in the contribution to its councils and to its various activities in Christian cooperation."

Furthermore, the Congress appealed to all Anglican churches to "strengthen their support of the ecumenical movement and to promote common action and the furthering of unity among Christians of different communions in their own local areas."

The findings of the Congress expressed shame and grief over the tensions in race relations caused by discrimination, economic differences and the real poverty of so many people. "We urge members of the Church to continue to witness strongly and wisely against all forms of discrimination, to work in each land for justice in racial relations and to teach the full implications of our faith with regard to race."

The delegates spoke out for using nuclear energy only for "God's peaceful and creative purposes" and reaffirmed the statement of the Lambeth Conference of 1948 on Communism.

The Lambeth Conference declared that, while a state must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism. This it declared could be done by sound teaching and the example of a better way. It also held that the Church, at all times and in all places, should be a "fearless witness against political, social and economic injustice."

The Congress opened with a great service in the Minneapolis auditorium. The oneness of the worldwide Anglican communion was emphasized by the solemn procession that opened the service, attended by 10,000. Every country in the Anglican communion, save one, was represented by bishops, priests and lay-

(*Continued on page* 21)

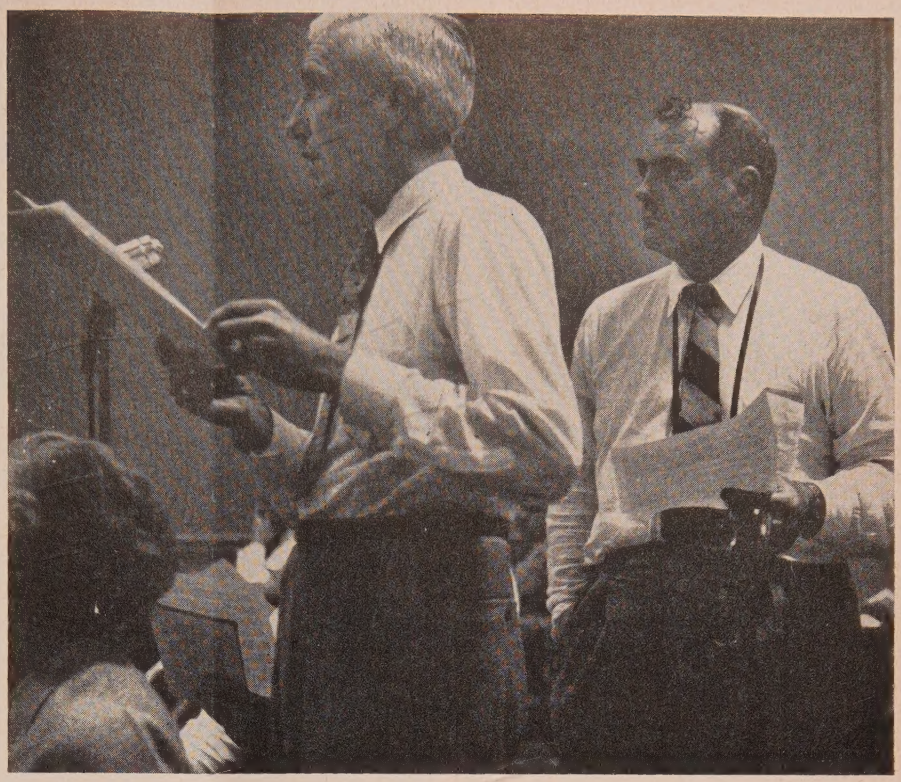
Opening session of World Anglican Congress in the Municipal Auditorium, Minneapolis. This was the first such assembly ever to be held in this country.

"The Presbyterian Order"

SOME 400 delegates from Presbyterian and Reformed churches in more than 40 countries came together at Princeton, N. J., July 27-Aug. 5 for one of the summer's major ecumenical gatherings, the big 17th General Council of the World Presbyterian Alliance.

Founded in 1875, the Alliance is probably the oldest of the present-day ecumenical organizations, and is one of seven world-wide confessional groups. Its first Council was held in Edinburgh in 1877; its 16th at Geneva, Switzerland, in 1948, just before the First Assembly of the World Council of Churches. This year the meeting was only a little earlier than the Second Assembly of the World Council in Evanston.

One of the Alliance's well-wishers was President Eisenhower, now a member of National Presbyterian Church in Washington, D. C., who sent "warm greetings" to delegates in a letter to Dr. Ralph Waldo Lloyd as American secretary of the world group.



At Princeton—Dr. J. L. W. McLean, Moderator of Presbyterian Church of Canada (left), and Dr. Eugene Carson Blake, Stated Clerk of Presbyterian Church, U. S. A.

Emphasis of the meeting was on the part Presbyterians could play in the ecumenical movement.

One suggestion was given by Dr. Henry P. Van Dusen, president of Union Theological Seminary, who told delegates that their denominational family is a "bridge", probably closer to the center than any other Christian communion. He advised them to adopt the role of "mediator, of reconciler, of modifier."

One of the Council's official actions was a one word change in its formal title — now "The Alliance of the Reformed Churches throughout the World Holding the Presbyterian Order" instead of "— Presbyterian System." Another, the admission of a new member church, the Ronga-Tsonga Church of Portuguese East Africa. This church, with 11,000 members, grew out of Swiss Reformed missionary work in East Africa. The new member brought the Alliance's total to 66 churches in 46 countries, with an estimated total constituency of some 40,000,000.

The General Council also went on record in favor of the ordination of women to the ministry, although the vote places no obligation on member churches.

In a message to members of Presbyterian and Reformed Churches throughout the world, delegates asked that they "seek to close the divided Christian ranks."

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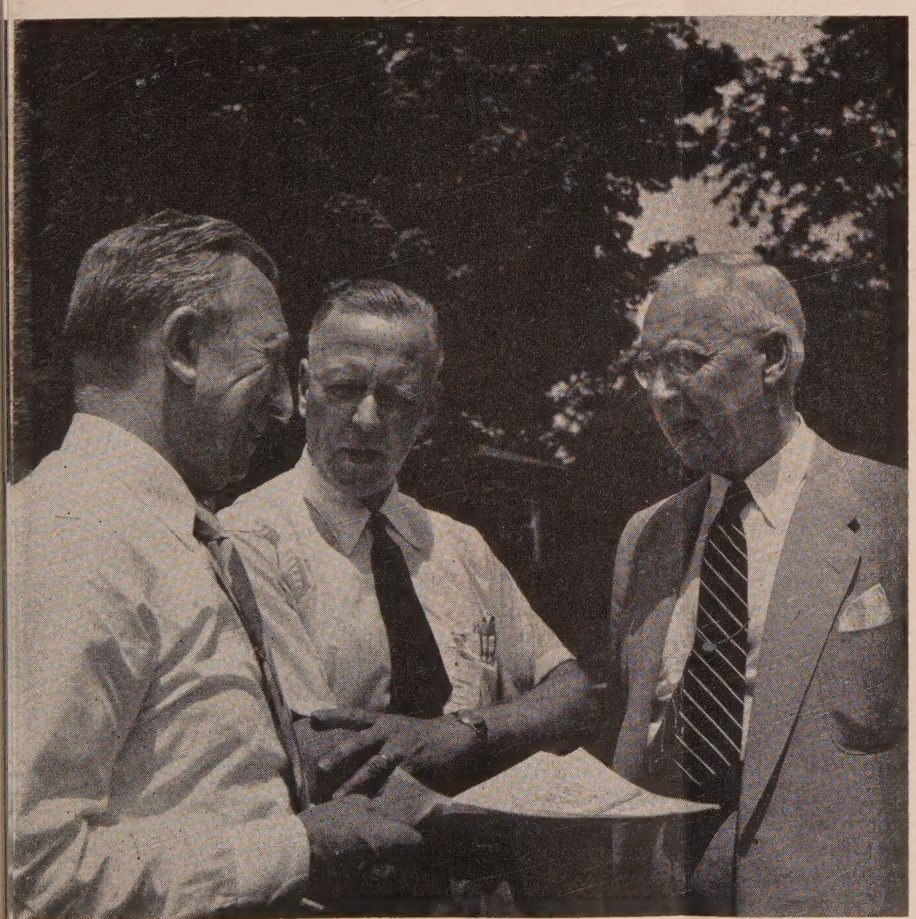


Officers of Alliance—(left to right): Dr. Ralph Waldo Lloyd, Maryville College, Maryville, Tenn., *American Secretary;* Dr. Marcel Pradervand, Geneva, *General Secretary;* and Dr. John A. Mackay, Princeton Theological Seminary, *President.*

The Quest for Truth

A New Look at the Role of the Christian College

By F. Fletcher Coates

Representative of the thinking at the Convocation were, left to right: Claud Clark, professor of humanities, Talladega College, Talladega, Ala.; Joseph Stine, trustee of Franklin and Marshall College, Lancaster, Pa.; Charles J. Turck, president of Macalester College, St. Paul, Minn.; and Carolyn Calder, Lewis and Clark College, Portland, Ore.

THE nation's 471 Protestant church-related colleges, meeting for the first time in quadrennial convocation, have gone a long way toward redefining their responsibility in American life today — and charting a new course to help them meet it.

As a direct result of the sessions held June 18-25 at Denison University in Ohio, they have decided to: (1) initiate an exhaustive study centering on those things the colleges can best do cooperatively, and (2) hold as many as 10 regional conferences in the fall and winter "to carry to as many colleges as possible the values of . . . the convocation," and to enlist their aid in heightening their effectiveness as Christian institutions.

The study — to be carried out by the Commission on Christian Higher Education of the National Council — will provide a factual base for future strategy and planning by the colleges as a group. Through its Department of Christian Institutions, the commission will examine the present location of Protestant colleges relative to population, population trends, proximity to other educational facilities and a score of other factors relevant to working out a long-term strategy for greater effectiveness.

Once the facts are in, the commission will frame recommendations as to: where new church-related colleges can best be located on the nation's educational map; what resources can be drawn on in getting them established; development of specialized courses; ways of working out together such matters as building curricula, use of personnel and physical facilities; ways the colleges together can widen the scope of teacher education and work out relationships with teacher accrediting groups; preparation of text-books.

Another major objective will be to find a solid base for working relationships with federal and state governments.

"The study will be a continuing project of the colleges in the quadrennium now begun," said Dr. Raymond F. McLain, executive director of the commission which called the Denison convocation. "Its findings will be very much to the fore when we meet again in 1958."

The project is considered a logical successor to an earlier commission study conducted from 1950 to 1954 on the nature of the Christian college. Financially backed by the Lilly Endowment in cooperation with the Association of American Colleges, this survey of some 250 Protestant institutions was considered a major cause for the success of the convocation.

Meanwhile, on the recommendation of the assembled educators, the commission is working out arrangements for the regional meetings. With leadership drawn from convocation delegates, the meetings will bring together at least ten members from each college, representing students, faculty, administrators and religious leaderships. Times and places are expected to be announced soon.

To these gatherings across the nation will go the message of Denison, which called on students and leaders alike to make each college a community of persons in the search for truth. And they will hear this truth defined as the kind that — in the words of a British educator who keynoted the convocation — "exhibits fearless inquiry, humility, openness to new viewpoints, belief in the sanctity of persons and in knowledge as a way to God."

They will pay close heed to what the conference agreed the Christian college must be and how it can best serve in this critical age. They will weigh such declarations as: "The Christian college must be a community of the mind and a laboratory in social responsibility in which commitment to Christ is central." And: "The Christian college should never be content to be a mirror . . . of contemporary culture; rather it must seek to become progressively more Christian, and have as one of its aims the continued transformation of the total culture in which it exists."

The fall conferences will also assess

he work of 28 seminar sessions where he 700 delegates did most of their deiberating. With 69 students participatng, the seminars called upon students o dedicate themselves to the twin goals f academic achievement and a full nderstanding of the meaning of the Christian faith. And college administrators were urged to accept responsibility or continuing re-examination of Christian college objectives, consultation with tudents on college ideals, and appointnent of faculty members on the premise hat college teaching is a profession.

And finally the regional groups will liscuss the series of resolutions, in vhich the convocation called for:

(1) Intellectual freedom — reaffirming elief in freedom of inquiry, thought nd expression, and deploring "on the ne hand the dangers of Communism, nd on the other, the dangers of regimentation, thought control, guilt by association, and mass hysteria which may e generated in poorly conceived opposition to Communism";

(2) An end to segregation — welcoming the Supreme Court decision on schools, and recommending "to all our colleges and universities that they . . . admit students, appoint faculty members, and employ other college personnel without regard to race";

(3) A foreign policy based on the Christian spirit— asserting that its purpose be "in the spirit of service, brotherhood and love."

The convocation also called on the colleges and the churches that gave them birth "to put their houses in order," and to prepare men and women who may be able "to relieve tension, restore confidence, and increase understanding in the world."

As keynote speaker, Dr. Marjorie Reeves, vice-principal of St. Anne's College, Oxford University, England, challenged higher education to retain a balance between its two primary purposes. She described these purposes as "the almost timeless activity of the mind, withdrawn as far as possible from contemporary pressures and concerned as little as possible with anything 'useful', and the vital social training of a generation of citizens."

"The great aspects of university education, pursuit of knowledge and training for society," she said, "are no longer held together in the context of Christianity. As a result, they have been falling apart during the past 50 years in irresponsible learning and irresponsible competence. When academic purposes no longer strike their roots deep into eternal things," she continued, "they begin to grow poisoned fruits, and we shall never know real academic freedom until we bring both the individual and the community of learning under obedience to God."

The British educator advised the Christian student "to seek knowledge in a personal quest in which he will not allow himself to be 'fobbed off' with slick generalizations . . . and at the same time not accepting academic neutrality or perpetual open-mindedness defended by many educators."

Dr. Reeves urged that both educators and their students "be willing to commit themselves to a positive attitude of judgment — while making plain that their opinions do not close debate."

She pressed educators to combat the growing belief that the sole purpose of knowledge is to give power over nature and man, since "such power, once acquired, can be used irresponsibly for any ends. Knowledge does give power," she said, "useful power to serve the community, but to make it an instrument of an inordinate lust for power is to tread the gift of God in the mire."

In a similar warning, Dr. William G. Pollard, director of the Institute of Nuclear Studies at Oak Ridge, Tenn., decried man's steady march to power over his world through the mastery of nature, which has brought about not security and happiness, but a "widespread fear, anxiety and the threat of utter annihilation."

The noted scientist asked: "In a world which we made to operate on our terms . . . where neither science nor technology can cope with the question of to what or to whom we are to turn to seek guidance and mercy . . . are we to go right on persuading our students that man can master his destiny if he will rely on the scientific way of approaching his problems?"

The physicist, who has said frankly that his avocation as a recently ordained priest of the Protestant Episcopal Church is now more important to him than his vocation as a scientist, counseled Christian educators to rise to the challenge of our time, "to recognize the sickness of soul our students bring with them, help them diagnose it and understand its cause, and then go on to the thrilling business of unfolding before them the wonderful secret of Christianity in such a way that they can see it as . . . a sequence of real events of . . . dramatic power . . . and cosmic significance. . . ."

"This," said Dr. Pollard, "is the heart of the mission of the Christian college in the scientific and theological world of today."

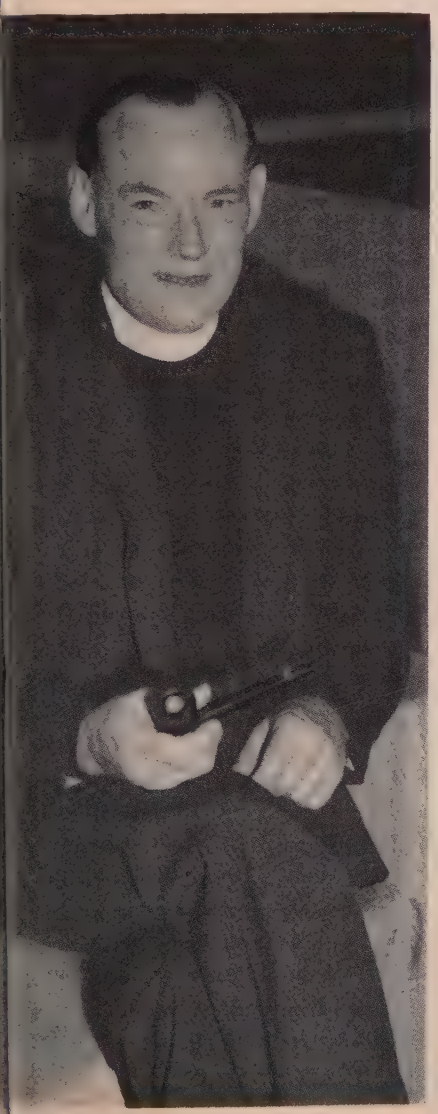
In other addresses, Dr. Theodore A. Distler, executive director of the Association of American Colleges and president of Franklin and Marshall College, and Dr. Roy G. Ross, general secretary of the National Council of Churches, agreed that the main business of a Christian college is to educate the "total man," the man motivated by both faith and reason. It is not enough, they stressed, that a college be concerned only in the preparation of chemists, physicists, doctors, lawyers and theologians.

"The college graduate should be at home in the liberal arts," said Dr. Distler, "so that with the perspective of the experience of the whole human race in mind, he will be as free as possible from prejudice, bias, and discrimination, thereby being prepared to participate creatively in a free society."

Dr. Ross said, "The development of this man must result from the church and college living and working together. There is no choice between the classroom and the research laboratory on one hand, and the sanctuary on the other. Both are indispensable."

Dr. John O. Gross, of Nashville, Tenn., educational leader of The Methodist Church and chairman of the administrative committee of the Commission on Christian Higher Education, presided over the convocation.

A leading speaker was Dr. William G. Pollard, noted physicist and director of the Institute of Nuclear Studies at Oak Ridge, Tenn., who was ordained last May as a priest in the Protestant Episcopal Church.



A Nation of Religious People

Six out of every ten in U. S. are church members

THERE are more church members, more Sabbath school members, more churches and more ministers in the United States today than at any other time in history.

Church giving is keeping pace with these increases, and church building is close to the half billion dollar mark annually, as compared with under sixty million dollars in 1940.

A statistical story that points to what in sober judgment must be considered a mid-century religious revival in this country is recounted in the 1955 Yearbook of American Churches, published this month. Here is the picture as it unfolds on the basis of the latest figures:

Six out of every ten persons are on church rolls—Protestant, Roman Catholic, Jewish, and others. Percentage-wise it is 59.5, as against 49 percent in 1940.

Thirty million have joined churches since 1940, to bring the total number of members of all religious bodies in continental U. S. to 94,842,845. The net gain between 1952 and 1953 was 2,565,716—a 2.8 percent rise.

The enrollment in Sunday or Sabbath schools rose three times faster than church membership. An 8.1 percent gain brought the total to 35,389,466—mostly young people in Protestant Sunday schools. This all-time high, including 2,741,929 teachers and officers, represents 22 percent of the nation's population.

Places of worship—churches and synagogues—increased 1.5 percent, in an effort to keep pace with the expanded membership. The 1953 additions were 9,082, and the grand total 294,359.

Clergymen in charge of local churches increased from 183,899 to 207,618, and the total ordained—including those retired and engaged in non-pastoral work—is 338,250.

Church building approaches the half-billion mark. The 1953 figure of $474,000,000 for new construction compares with $59,000,000 in 1940.

Statistics gathered in 1953 showed that people gave 8.9 percent more to Protestant and Orthodox churches than in the previous year. The total—a per member average of $41.94—was $1,401,114,217. Figures are not made available by other religious bodies, but independent estimates indicate the grand total exceeds two billion dollars a year.

"A vigorous, sustained movement of Americans into the churches is reflected in every facet of the nation's religious life," said Dr. Benson Y. Landis, editor of the Yearbook of American Churches.

"Statistics measure the growth, but throw little light upon the reason for this mid-century renascence. However, I believe the growth reflects shifting opinion in favor of a life that includes the spiritual and, in fact, is not complete without it. The unrelieved world crisis may contribute to the accelerated pace of the turn to the churches, but it must be remembered that there has been one crisis after another that has brought no sustained gains to the churches."

Dr. Landis said there were many other contributing factors to the growth of church and Sunday school memberships—a phenomenal increase in the birth-rate; effective evangelistic efforts of the churches; and population moving from city to suburbs, with an accompanying increase in new churches to serve them.

The Yearbook, published by the National Council of the Churches of Christ in the U.S.A., is the only source of statistical data for all religious bodies in the *continental* United States. The new figures, mostly for 1953 and collected from official statisticians of all faiths, will appear in the Yearbook for 1955, scheduled for publication September 15. (Beginning with this edition, the Yearbook will be designated by the year following its publication. Thus what in the former sequence would be the 1954 Yearbook has become the 1955 Yearbook, It will, of course, continue as an annual publication.)

The 2.8 percent gain in church membership in 1953 compared with a population gain of 1.7.

The nation's religiously-affiliated population of almost 95,000,000, when broken down into six major faith groups, shows the Protestants, with 55,000,000, first; Roman Catholics, with 31,000,000, second; and Jewish, with 5,000,000 third.

The relative strength of Protestant and Roman Catholic groups has remained virtually constant for more than 50 years.

From 1940 to 1953, Protestants increased from 37,814,606 to 55,837,325; Roman Catholics from 21,284,455 to 31,476,261. On a basis of ratio of membership to population for the same period, Protestants showed: 1940—28.7 percent; 1953—35.1 percent. Roman Catholics showed: 1940—16.1 percent; 1953—19.8 percent.

The unofficial census of religious bodies, embracing 255 groups, shows that 98.2 percent are concentrated in 77. These groups, each with 50,000 or more members, include 18 that have more than 1,000,000 on their membership rolls.

Furthermore, Dr. Landis points out, the division numerically in the ranks of Protestantism is not as wide as indicated by the number of denominations reporting—255. Out of 55,000,000 Protestants, about 85 percent are embraced

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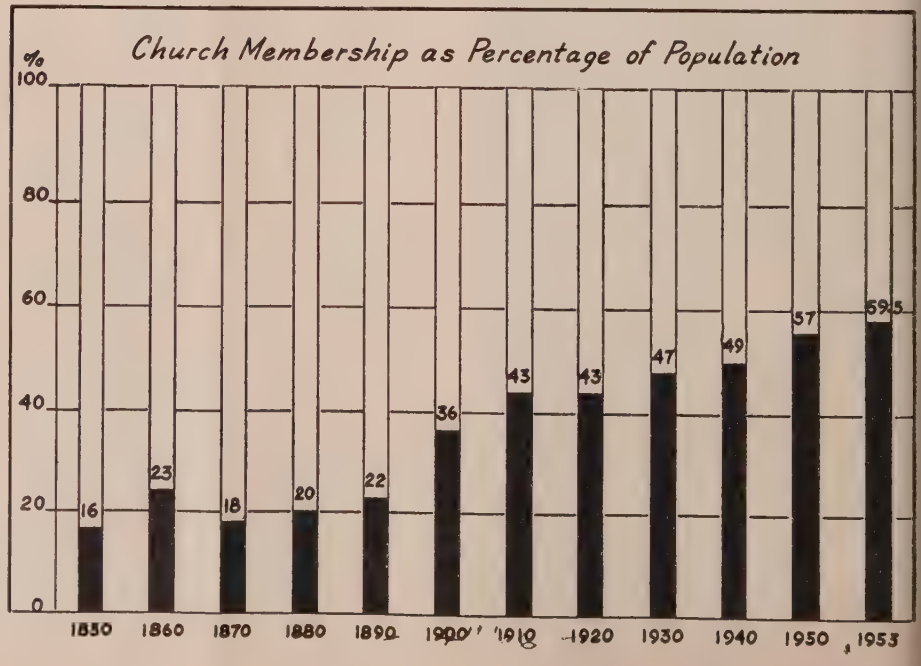


A Briefing on the Missionary's Task

By BEATA MUELLER

"THE first few years are the hardest," an English mission executive told more than a hundred young American missionaries going abroad for the first time this year.

Canon Max Warren, of London, spoke at the annual missionary training conference at Allegheny College, Meadville, Pa., to 110 young men and women from a dozen U. S. denominations, the YMCA, and the United Church of Canada. Within a few days or a few months after the training conference ended, they would be on their way to serve in 27 different countries overseas, in mission hospitals, clinics, schools, agricultural centers, refugee camps and other projects over the face of the globe.

Their service will not be easy, Canon Warren reminded them. Himself a former missionary to Nigeria, he is now general secretary of the Church Missionary Society in London. At the conference, he was one of more than a score of mission specialists and church leaders from the U. S. and abroad brought together to give a final briefing to new missionaries at the six-weeks-long sessions. The conference is sponsored by the Committee on Missionary Personnel of the Division of Foreign Missions, National Council of Churches.

Canon Warren, who addressed the group on the nature of the missionary task, reminded them that they would serve for initial periods of two to five years in places where the climate, the language and the customs are all different, and where even their fellow-Christians may look askance at their white skins and Western ways.

Speaking to a group made up chiefly of young married couples, he warned that the first period of service on the foreign field places a special strain on marriage.

"In your own country," he pointed out, "friends and outside activities act as safety-valves for your marriage. Out on the field you will be dependent on your own personal resources. Only later you will make friends among the local people and have a more normal setting for your marriage."

In spite of the difficulties, however, success in building a Christian marriage is important to missionaries, Canon Warren commented.

"If there is conflict in the missionary couple," he commented, "it will not convince neighbors that Christianity can solve their domestic problems."

Rev. Jorgelina Lozada, director of religious education for the confederation of Evangelical Churches in Argentina, (left) briefs some of the 110 young men and women attending the six-weeks missionary training conference at Allegheny College regarding the problems of mission work in the Latin American area.

Canon Warren particularly commended the arrangements for the training conference at Meadville, where most of the new missionaries came in family groups, with wives and youngsters.

There was a special baby-sitting service for some 25 children who ranged in age from a few weeks to five years, keeping them busy, happy and fed while their parents attended class.

Canon Warren was only one of several conference leaders from abroad. Others included Rev. Jorgelina Lozada, director of religious education in the Confederation of Evangelical Churches in Argentina; Dr. Walter Freytag, director of the German Missionary Council; Julius Gecau, of Kenya, East Africa, a student now in the U. S. under Presbyterian auspices; Rev. Inayat Masih, of Pakistan, who is taking graduate studies at Virginia Theological Seminary and Mr. M. M. Thomas, of India, one of the authors of "The Christian and the World Struggle" for the World Student Christian Federation.

Stressing the importance of the conference leaders from abroad, Rev. E. Bruce Copland, conference director and associate secretary of the Division of Foreign Missions for missionary personnel, said:

"Young missionaries today go out to serve as co-partners in the churches of other countries, and need to learn to work with Christians of other lands and sometimes to work under their direction." In some cases, Mr. Copland added, those who go out to serve in church programs overseas are now called, not missionaries, but fraternal workers.

Other leaders at the interdenominational training conference were missionaries on furlough and specialists in the many things that new missionaries need to know: how to learn a new language, how to get along in areas tense with nationalistic, economic and racial problems; how to keep healthy in a tropical climate; and information on such special projects as literacy training; agricultural improvement, and the use of radio and films in remote areas.

Some examples of specific advice from specialists:

From economics lecturer Daniel Fetler of Rutgers University: Don't use the term "capitalism" to describe a free economic system; it doesn't mean the same thing abroad that it does here. In the U. S., capitalism is a system of low unit profits, volume production, and high wages. In most other countries, capitalism is a term that is understood as a system of high profits for a few, small production, and low wages.

The Murray Foundation Grant

A GRANT of $200,000 to the National Council of Churches by the Philip Murray Memorial Foundation will assist it to establish a special library and information service and to extend a nationwide educational program on the relation of religion and ethics to economic life in the workaday world.

The kind of educational program to be undertaken will be studied by a special committee of experts in the field of adult education. It is expected to take about a year for an objective study.

The study, when completed, will be used as the basis for framing the educational program. It is headed by Wesley F. Rennie, Methodist layman, who is executive secretary of the Committee on Economic Development.

The grant was announced on July 14 by Emil Rieve, president of the Philip Murray Memorial Foundation, and Walter P. Reuther, president of the Congress of Industrial Organizations.

Mr. Reuther, in a letter to Bishop William C. Martin, president of the National Council, said the $200,000 grant was to be used for two purposes, namely:

1. $100,000 to be expended for the establishment at the National Council of Churches' headquarters of a Philip Murray Fund, the income of which will provide a library and research service for use by the churches and other members of the public.

2. $100,000 to assist in financing the national educational program of the Department of the Church and Economic Life, which is designed "to stimulate the broadest possible understanding and appreciation of the application of religious teachings to the economic and industrial issues of our time."

"To assist in this educational undertaking," wrote Mr. Reuther, "is to carry Philip Murray's example to the generations that come after him."

In accepting the grant upon behalf of the National Council, Bishop Martin welcomed the grant and the word of commendation from Mr. Rieve and Mr. Reuther for the National Councils work in the field of church and economic life, "because they symbolize the wide recognition by labor and its leaders of the indispensable service which religion renders to mankind.

"The National Council of Churches, as a cooperative instrument of 30 great communions, has a constituency of more than 35 million Americans. They are members of 147,000 churches. Many of these church people are also members of local unions which constitute the great labor organization of which you are president. We appreciate the fact that the membership and support of our churches come so largely from this part of our constituency along with those from management and other walks of life. The financial support of the National Council of Churches is as similarly diverse as its total constituency. . . .

"The National Council of Churches looks forward to new opportunities to make the Christian faith a more vital force in the lives of men and nations through the support given to its work by the Philip Murray Memorial Foundation."

The library and information service will be administered by the Department of Research and Survey. Rev. David W. Barry, executive director of the department, says, "It is hoped that it will provide a basic resource of information and published and current literature in the area of Christian ethics and economic life, so that not only scholars but the pastor and layman as well may have a place to turn to for information."

Rev. Cameron P. Hall, executive director of the Department of the Church and Economic Life, said the Department welcomed the opportunity to bring study and education into balance. During the past four years, with financial help from the Rockefeller Foundation, the Department has been carrying on an extensive study of the relation of religion and economics, under the guidance of a committee in which many leading theologians, economists and educators collaborated. Of the series of six books originally contemplated, five have appeared. The fifth, "Christian Values and Economic Life, authored by Bishop G. Bromley Oxnam, Professor John C. Bennett, Professor Howard R. Bowen and Dr. William Adams Brown, Jr., came off the press last month. The sixth is scheduled for printing this winter.

The Department has embarked upon a second series that may embrace five volumes. It will include, Mr. Hall said, three volumes on the concept of social responsibility — of labor leaders, farm leaders and mass communicators. A fourth volume will be devoted to a study of the nature and problems of public policy-making in a democracy, with especial reference to economic interests. A fifth volume will deal with the responsibility of the churches and their agencies in the economic sphere, particularly in relation to investment and employment policies.

The Missionary's Task

(*Continued from page* 13)

From Dr. John S. Badeau, former president of the American University at Cairo, now head of the Near East Foundation in New York: Although you go abroad as a representative of the Christian Church, to the people you serve you are also a representative of the West; you will be affected by East-West relations; you will do well to understand them as much as you can.

From Dr. John A. Reuling, former missionary who is now secretary for Africa and Mexico for the American Board of Commissioners for Foreign Missions: In Africa, the two great problems are race and hunger. In the racial situation, the missionary's job is to be a bridge; working with and for the indigenous people; and maintaining cordial relations with the colonial governments and settlers.

The second major problem in Africa is land use, distribution and nutrition. It is one of the hungry areas of the world. Missionary doctors, nurses, teachers, agricultural experts, must use their skills to teach and demonstrate better use of land and better nutrition and diet.

From Madathilparampil Mammen Thomas, of South India: India is in a state of cultural ferment. . . . When the indigenous Christian church comes into its own in India, it will be a cultural synthesis, a demonstration of how to build from both the old and the new, from the best of both West and East.

Of the 110 new missionaries, most are in their 20's and 30's; about three-fourths are married, most of them with children. Some come from missionary backgrounds, like a young nurse returning, with her husband, to the Methodist mission station her father helped establish in Liberia.

They are among the medical missionaries. Others in that group include a pathologist, going to India, as a Presbyterian, U.S.A., missionary; and an American Baptist physician being sent in answer to an offer by Christians in a remote hill tribe of Northern Burma that they would build a hospital if U. S. churches would supply a doctor.

A surprising number come from various walks of life outside of church professions. A former free-lance commercial artist from Denver is going to the Punjab as a Presbyterian minister. A former public utilities executive from Los Angeles is now an Episcopal priest who will be assigned for service by the Episcopal Church in Japan. Some of the other missionary candidates are a social worker going to Mexico, a librarian going to a mission university in the Philippines, and a typing and shorthand teacher for a mission high school in Peru.

Choice of Headquarters Rests with General Board

A FINAL decision on where the National Council of Churches will have its permanent home is expected to come from the General Board when it meets in New York, September 14-15.

At the regular bi-monthly business meeting, the first since the summer recess, the Council policy-makers will weigh the recommendation of the Headquarters Committee of Ten that New York City be the choice. The committee, established by the General Board to help it decide the matter, made its own selection at a July 19 meeting held in Cleveland, O., culminating four years of research, study and deliberation.

All cities except New York and Chicago had been eliminated when the committee voted seven to two, with one member absent, in favor of New York. Before the crucial vote, the committee had already agreed that the single most important consideration was "proximity to denominational headquarters, boards and agencies of the Council's constituent communions." A study showed there are 184 such administrative centers in all, and that New York is far in the lead with a total of 53. Philadelphia is next with 20, and Chicago third with 13.

In its formal report to the General Board, the committee also points out that on a regional basis the eastern concentration is even more marked, with 85 such centers in the adjoining states of New York, New Jersey and Pennsylvania, and 110 of the 184 located on the Atlantic seaboard.

Nine denominations of the 30 in the National Council have headquarters in New York, and five in Philadelphia. Mission boards are also concentrated heavily in the East, the committee found. New York has 10 home mission boards out of 30, and 12 foreign mission boards out of 35 that cooperate with the National Council. Philadelphia is second. Educational boards are scattered, with three each in New York and Chicago, and six in Philadelphia.

These statistics led the committee to conclude that "there seemed little doubt that in terms of proximity to the largest possible number of denominational headquarters, boards and agencies, New York City was the most favorable location."

At the same time, the committee voted to recommend Chicago as the site of "a major office through which the whole life of the Council will be represented and field contact services will be maintained." In other actions, it further recommended:

That the General Board make a study, in cooperation with the supervisory bodies of the major units, of steps which will be taken to distribute geographically the meetings of policy-making bodies of the Council.

That the General Committee on Program and Field Operations be requested to devise measures for strategic geographical distribution of staff services, including a study of the wisdom of maintaining regional offices.

DR. EDWIN T. DAHLBERG
As Committee Chairman, he will present the report on Council headquarters.

Fifteen practical factors were considered by the committee in making its choice. Held second in importance only to denominational proximity was proximity to the nation's center of Protestant population. Chicago best met this criterion, for southeastern Illinois was found to be the heart of U. S. Protestant population, in terms of geography, as it is likewise of the general population.

The committee found that New York best met six of the 15 requisites for a headquarters city, as well as standing equal on several others.

In addition to the primary factor of having the most denominational head offices, New York was found to lead in:

1. *Access to media of mass communication.* The nation's press associations and largest newspapers, essential for disseminating religious information, are centered in New York, the report points out. The same is true of radio and television networks, newsreel agencies, motion picture distributors, magazine and book publishers — all considered vital to the cooperative work of the churches.
2. *Proximity to other religious organizations.* A total of 23 major ecumenical and cooperative religious organizations, the great majority of those with which the National Council is in frequent contact, were found to be concentrated in New York.
3. *Proximity to secular organizations.* A total of 1,641 non-religious organizations were listed as important to the life of the National Council. Of these 648 are located in New York, 319 in nearby Washington, and 151 in Chicago.
4. *Government contacts.* Said the report: "It seemed evident . . . that Washington, D.C., is the best location for contacts with the national government and its agencies, and that New York is more conveniently located in relation to Washington than is Chicago."
5. *Overseas transport facilities.* Here New York clearly leads over all other U. S. cities, the report says.

The four factors favoring Chicago as the nation's center of church cooperation were:

1. *Proximity to the U. S. Protestant church population center.*
2. *Ease of transportation for field contacts and service.*
3. *Postal and other national distribution facilities.*
4. *Obtaining a broad geographical participation in the life and work of the Council.* The headquarters group conceded that location of the headquarters and program offices influences choice of personnel. Moreover, member denominations, "with cost and time of travel to consider, will inevitably be influenced by proximity in selecting their representatives." In view of these and other arguments, the committee felt that "a Chicago location would have a better chance of securing widespread geographic participation in the work of the Council than a New York location."

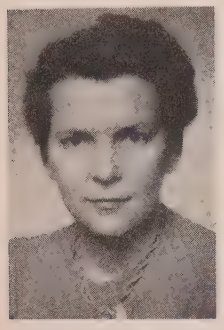
After exhaustive study of current data and trends the committee found that both New York and Chicago would qualify as "meeting reasonable tests for legally established and enforced anti-discrimination laws and procedures" within the period for which the Council is planning for headquarters.

On the remaining four of the 15 factors considered, the committee found satisfaction with both New York and Chicago:

Availability of skilled office workers.
Hotel and convention facilities.
Cost of living.
Office space.

Council Personalities

The first woman to fill a top-ranking position in the nation's largest religious body is a strikingly good-looking brunette with a calmly direct manner, a warm graciousness of personality and a voice which hints of her Georgia childhood. *Leila Anderson* is also an educator, theologian, top-notch administrator and, as a student worker with several years' experience, an authority on that will-o'-the-wisp, the collective student mind.



MISS ANDERSON

Her commitment to the job she's doing, together with an incredible amount of energy, produces a typical daily schedule which makes even the heartiest blanch. Her list of committee memberships is slightly less than astronomical. But she carries her responsibilities with an ease and grace that one friend ascribed to "that rare combination—serenity of spirit and vitality of mind."

When Leila Anderson took over as the NCC's first assistant general secretary for program on August 15, she assumed responsibilities for which, in a sense, she has been preparing since her college days at Agnes Scott, in Georgia.

Always an ardent advocate of Protestant cooperation and a leader in local, national and international cooperative programs, she was one of the two women members chosen by the World Council of Churches to prepare the main theme for last month's Second World Council Assembly at Evanston.

For the six years prior to joining the NCC staff when she was the executive of the National Student Division of the YWCA, and during the years before while doing student work on the West Coast, she has been a leader in national and international Christian student cooperative programs. She has served in various capacities in the World's Student Christian Federation, and has given leadership to meetings in all parts of the world. While working as "Y" executive at the University of California at Berkeley before joining the national staff of the YWCA, she was the organization's representative to the planning conference of the United Nations at San Francisco, in 1948.

In her new position in the NCC's general secretariat, she will carry responsibility for coordinating activities of the multiple units of the Council in areas of their mutual concerns.

Rev. R. Norris Wilson didn't have far to go when he took over, on September 1, as executive director-elect of Church World Service, the National Council's international relief agency, succeeding Dr. Wynn C. Fairfield, who will retire at the end of the year. His new headquarters are no more than a stone's throw away on New York's bustling Fourth Avenue from the offices of the Congregational Christian Churches where he served for six years as associate minister and executive secretary for its Missions Council.

WILSON

Nor did he move outside the general field in which he had been working. Now, as previously, his concern will be American church reconstruction and relief aid to refugees of wars and disasters around the world. For CWS he will direct the program carried out on behalf of its 36 related denominations which last year sent abroad emergency materials totaling more than 28,000,000 pounds valued conservatively at close to $10,000,000.

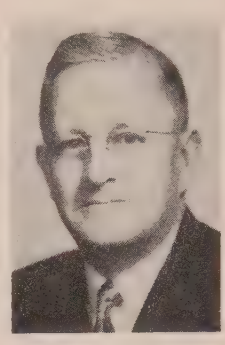
And Mr. Wilson is no stranger to interchurch cooperation, either. For many years he has been active in various phases of the National Council's program, including the work of the agency he will head.

Since February, 1953, he has been a CWS vice-chairman and since 1949 has served on the planning committee for its "One Great Hour of Sharing," the annual relief appeal for refugees and other war victims in Europe and Asia. Mr. Wilson knows, too, at first hand what are the needs of the people to whom CWS aid goes. In 1953, he made a six weeks' tour of Europe and the Near East to study conditions and meet with relief workers.

A native of Hinsdale, Ill., he is a graduate of Olivet College, Olivet, Mich., and received his B.D. degree from Chicago Theological Seminary, Class of 1937. Before joining the Congregational Churches' staff he held pastorates in three towns—Pulaski, N. Y.; Sterling, Ill., and Wakefield, Mass. Now, with his office in New York, he commutes from suburban Chatham, N. J., where he lives with his wife and two young daughters.

"I suppose the most remarkable thing about me is that I am alive."

Edwin W. Parsons, who this month succeeds Dr. E. Urner Goodman as general director of United Church Men, was reminiscing about the first of two major decisions in his life.



PARSONS

"Back in 1912, when I was just turning 21, I made up my mind to emigrate from England to America. My heart was set on doing it in style—traveling aboard the *S.S. Titanic* on her maiden voyage to New York. I had already applied for accommodations when my brother sent word that he'd rather I switched to the *Franconia,* which would arrive in Boston where he could meet me conveniently. I've never regretted the switch."

In 1944, nearly a generation after the tragic sinking of the *S.S. Titanic,* Ed Parsons made his second major decision. In mid-career, he gave up a prospering retail drygoods business in Nashua, N. H., to become national laymen's work leader for his church, the American Baptist Convention.

But there was noting fortuitous about this turning-point. By that time, Mr. Parsons had rounded out more than a quarter-century of voluntary church work in his adopted New England, where he served as chairman of the New Hampshire Council of Baptist Men and vice-chairman of its counterpart in Massachusetts.

In the ten years he has just completed as executive secretary of the National Council of American Baptist Men, Ed Parsons has earned the confidence and friendship of the men's work secretaries of the other denominations with whom he will work closely in the future. No stranger to the ecumenical movement, he was a delegate of his denomination to the First and Second Assemblies of the World Council of Churches. He is also a denominational representative in the General Assembly of the National Council of Churches and an alternate member of the General Board.

Mrs. Parsons serves as finance chairman of United Church Women. Their son, Rev. E. Spencer Parsons, is minister to Baptist students in the Cambridge, Mass., area. And their daughter, Mrs. Walter H. Van Hoek, is the wife of the pastor of the Congregational Church of East Orange, N. J.

Outlook

"The Conscience of Economic Life"

"CHRISTIAN churches can be the conscience of our economic life" is the note on which this year's Labor Sunday Message ends. This is especially true when employers and employees themselves are part of the life and outreach of the churches. On the occasion of Labor Sunday it is good to examine to what extent our church constituency is related to "workers and their respective organizations," to quote again from the Message. Many assume that a wide gap exists between this element of our population and the Protestant churches. In some areas, it is pointed out, the sects are winning a strong response from low-income groups. It is emphasized that the Roman Catholic Church is dominant in the religious preferences of the members and leaders of organized labor. To what extent is this the case?

Traditionally, the membership of the Protestant churches has come largely from among the self-employed and the owners of small businesses; these economic groups have also made up much of the nation's population. In recent decades, however, they have declined in their relative numerical strength. The movement from farm to city and the rise of mass production industries have materially altered the occupational structure of our population. The number of non-farm workers has soared in contrast to that of individual owners. Self-employment has shrunk in comparison with employment by others under conditions largely negotiated by a labor union. For urbanization and industrialization have also been accompanied by a rise in the number and size of labor organizations. Their membership has increased from around three million in the 1920's to about sixteen million in the 1950's.

Do the churches in the present constituency of the National Council of Churches reflect these changes in the occupational pattern of the population as a whole? To be sure, there are wide differences among the denominations. Also important is the fact that due to our immigration history prior to 1924, workers especially in our mass production industries are more largely Roman Catholic than in the population as a whole. But while there are no grounds for complacency or easy satisfaction, the evidence does not support the view that Protestant churches are overwhelmingly middle and upper class, as these terms are understood within the American scene. The situation is perhaps best described in a summary of a survey made in 1945-46 for the Federal Council of Churches. "The most surprising revelation is the number of trade union members of the churches, and especially the number in the Protestant churches, which have been considered to be largely divorced from industrial workers. The proportion of union members is considerably higher, however, in the Catholic and Jewish groups."

This same summary reported that a survey by a unit of Columbia University in 1945 revealed "no significant differences" in the religious preferences of AFL and CIO leaders; 200 of their top leaders were shown to be 51% Protestant, 35% Roman Catholic and 4% Jewish.

Early this year one of these two national labor organizations for its own use and information polled its state and city executives concerning their participation in community groups, including the churches. Of the 294 who replied, 85%—251—indicated a religious affiliation. Among these 251 there were 83 Roman Catholics (33%). Including the three who gave only "Protestant," 140 (56%) were in the following Protestant denominations with at least three adherents: Methodist, Baptist, Lutheran, Presbyterian, Christian, Protestant Episcopal, Congregational, Church of Christ, Evangelical and Reformed, and Evangelical United Brethren.

Wage earners together with the members and leaders of their organizations are part of the total spiritual and the total financial resources of our churches. They live in the communities served by state and city councils of churches. Furthermore, labor unions are among the civic and other voluntary groups that work for the greater community good will, justice and welfare.

Those who work in factory, office, mine, store and elsewhere are not only an object of the outreach of the churches into the community and nation; they themselves are in large measure the strength of that outreach itself. They have contributed much to church and community life through their devotion, wisdom, and vision. Church leaders may well examine their personal and cooperative relationships with workers in general and with the leaders of the labor bodies in their community. Churches may well ask themselves whether they are making full use of their members who are wage earners and are in labor unions, through their participation in the making of policy, the administering of resources, leadership in programs, and the impact and witness of the churches upon the everyday world of men and affairs.

World-Wide Communion

A CHURCH usher was heard to say to a visitor after a Communion Service, "I wish you would come back some time when we are having a 'regular' service. We have a fine, young minister and I am sure you would like his preaching."

This attitude is held by all too many Protestants. Holy Communion is regarded as a formal carryover from yesterday. This happens when people go to church to "hear what the preacher has to say," or, for any other purpose than to worship God. An emphasis on this type of worship results in a steady decrease of the importance of Holy Communion.

Olive Wyon, in her book, "The Altar Fire",* makes this statement, "Not only in past ages, but at the present time, wherever the 'Holy Church throughout all

*Student Christian Movement Press, London.

the world' has taken root, there the 'altar fire' of the Eucharist has been lit."

World-Wide Communion came into being for the purpose of reemphasizing the Lord's Supper in the Protestant Church. Churches encouraged their total membership to attend the Communion Service on the first Sunday of October.

It comes at an ideal time of the year. People have returned from their vacations, school has started and the new program of the church is under way. Many people have moved into new communities. These newcomers are looking forward to establishing a church relationship. Children are enrolled in Sunday school. Churches have found that this is *the* time to put forth every possible effort to lead the membership into this central experience of worship.

What an inspiration it is to realize that we are one with millions all over the world who come to the Lord's Table on this day. There is a "oneness" about World-Wide Communion that stimulates our own spiritual life. We realize we are not a multitude of independent people struggling against one another for survival. We are brothers, worshipping the same God and serving the same Lord.

October third is the date of World-Wide Communion this year. Early planning and organization will make this the greatest service of the fall season.

"Peace in Our Time"

A HUNDRED years ago in a New England village when a man broke his leg working in the woods, the neighbors got together and cut a supply of firewood for his home. When a man was sick in the summer, the neighbors cut his hay and put it in the barn. When a house burned, each woman went to her cellar and contributed a can or two of fruit to build up the destroyed larder.

These people were sensitive to human need. They reacted to suffering intelligently and sacrificially. They not only met the particular needs as they arose but they built up a community in which this spirit of mutual helpfulness prevailed. If we are to have "peace in our time" this spirit must prevail in the world community—for we are indeed one world now.

Those five young men who were ordained in the Salem Tabernacle in 1812 to go out as the first missionaries from New England to distant lands were sensitive to human need as they had come to see it. They, too, reacted intelligently. And theirs was a most impressive sacrifice, for they had slim hope of returning to New England.

From this small beginning grew the missionary movement of the "Great Century."

This great movement is impressive also because the early initiative to preach the Gospel, by the very nature of the Gospel, developed into a many-sided effort to meet every kind of human need.

But this did not bring peace among the nations. In spite of the great effort of missionaries in China, China went behind a curtain. Even had there been five times as many missionaries spending five times as much of the gifts of churches in America, probably China still would have gone behind the curtain.

While the missionaries worked, western governments, and sometimes business concerns, sought to maintain the colonial system in crass neglect of human need and with the antithesis of sacrificial motives. So China was dominated by Communism, in spite of the efforts of Christian missions. About the time the United States won her freedom, India lost her freedom. And so after 150 years under colonialism India with her newly won freedom is hypersensitive to anything savoring of political or economic domination from without, in spite of the efforts of Christian missions. Africa was parcelled up among the white nations and her resources exploited. So, in spite of the efforts of Christian missions, the black man burns with resentment and is driven to despair in the frustrations of economic and racial domination.

We cannot hope for peace in our time unless and until the morality of men and women in the New England village is amplified and extended to operate in an organized way on a world-wide scale, and until the techniques developed by the mission movement and by scientists in many branches are backed by the resources and power of governments to help underdeveloped nations to help themselves in meeting human need of every sort. . . .

The crucial question today is, do the people of America have the moral and spiritual qualities necessary to sustain on a national scale efforts worthy of this ideal?

(Abbreviated from an article by Raymond A. Dudley in the News Bulletin of the American Board of Commissioners for Foreign Missions).

Christian Education Week

FOR A number of years emphasis upon the home has been increasing in all phases of Christian education. Reasons for this are many. Family experiences are basic in the religious development of children and adults. Family failure is conspicuous in the rising delinquency and divorce rates. Christian education, as the church engages in it, is dependent for any lasting success upon the cooperation of the home.

The Sunday church school particularly has become aware of the importance of the home and of the significance of parents as co-laborers with the church school staff in the religious education of the young. In 1953 churches selected as their common goal for Christian Education Week "For All Children Faith in God." Everywhere the focus of attention upon the religious faith of children underscored the importance of the child's home as a nurturing center of Christian faith. Church school leaders have chosen to emphasize the home in Christian Education Week, 1954, through the selection of the theme, "The Bible in the Home."

The tremendous interest in the Bible generated by the introduction of the Revised Standard Version in 1952 has created a demand among parents for more specific guidance in the appreciation and use of the Bible in the home. Christian Education Week, September 26-October 3, 1954, provides an opportunity for the churches to meet this felt need of homemakers.

Churchmen's Week
October 10-17

A nation-wide 'mobilization' of the
n of the Protestant and Orthodox
arches will get under way this Fall
h a series of rallies that will feature
urchmen's Week, October 10-17.

Planned as community demonstrations
laymen's unity in Christ, the rallies
l come as a mid-week climax to the
nual observance, which is sponsored
the United Church Men of the Na-
nal Council of Churches. Well in ad-
ce of the celebration several scores
local churchmen's groups have an-
nced programs for community ral-
, which will follow a general pattern
ommended by the national organiza-
n. Highlights of the meetings, to be
nched on a large scale for the first
e, will include a colorful march to
scene of the rally, mass singing, a
n's chorus program, and addresses by
l leaders. Offerings will go to further
program and service projects of
ted Church Men, with a special al-
tion earmarked for Church World
ice's current major project, distri-
ion of government surplus commodi-

s in past years, the week will open
n Men and Missions Sunday, desig-
ed as a day to alert men to the world
ion of the Church. In many local churches morning services will be conducted by visiting missionaries, who will also participate in sessions of men's Bible classes. In lay discussion groups, specially organized for the day, laymen will weigh the needs of the missions programs of the churches today and plan ways to rally men to their support.

Laymen will virtually "take over" on Laymen's Sunday, Oct. 17, which closes the week's celebration. As guest preachers, many will occupy pulpits during morning worship service, stressing the theme for the day: A Time for Decision. Other men from the pews will lead in prayer, read the Scripture lessons, and lead in a litany or responsive reading.

Many church services will include special music by men's choral groups. Others will open with a processional of men into the church.

A confident prediction that Laymen's Sunday will be observed in 100,000 churches this year was made by Lem T. Jones, of Kansas City, Mo., chairman of United Church Men. "Laymen are on the march today," he said. "In many denominations well organized laymen's movements are under way. And in local churches over the country, laymen are becoming participating members, true partners with their pastors and ministers."

Cooperating with United Church Men in sponsoring the week are most of the lay movements within the evangelical denominations, together with the Laymen's Movement for a Christian World, Inc.

UCW Leadership Training Workshop

First cooperative workshop in leader development in women's work was held at Chautauqua, N. Y., last July under the direction of Dr. Floy S. Hyde, leadership education director for the United Church Women. Delegates, officially sponsored by their own groups, were 35 women from selected geographic areas across the U. S. They return as resource persons and consultants for their own areas. Based on principles of group dynamics, the workshop emphasizes that leadership should be the function of every member of a group. Resource leaders, center, above, are Mrs. Per G. Stensland and Dr. Stensland who is head of the Area Adult Education Program, Texas Technological College; Dr. Hyde, and Prof. Rachel Henderlite of the General Assembly Training School, Richmond, Va.

Books Received

THE CHRISTIAN HOPE, *T. A. Kantonen*, Muhlenberg Press, Philadelphia 7, Pa., $1.50.

GROUP ACTIVITIES FOR CHURCH WOMEN, *Jane Kirk*, Harper & Bros., New York, N. Y., $3.00.

IF GOD BE FOR US, *Robert E. Luccock*, Harper & Bros., New York, N. Y., $2.50.

BASIC CONCEPTS IN CHRISTIAN PEDAGOGY, *Jan Waterink*, Wm. B. Eerdmans Publishing Co., Grand Rapids 6, Mich., $2.00.

THE PERSON OF CHRIST, *G. C. Berkouwer*, Wm. B. Eerdmans Publishing Co., Grand Rapids 6, Mich., $4.00.

WINDOWS OF HEAVEN, *Glenn Clark*, Harper & Bros., New York, N. Y., $3.95.

HOW TO LIVE FOREVER, *Harry Gaze*, Prentice-Hall, Inc., New York, N. Y., $2.95.

GUIDE TO COMMUNITY ACTION, *Mark S. Matthews*, Harper & Bros., New York, N. Y., $4.00.

MAKING SENSE OUT OF LIFE, *Charles Duell Kean*, Westminster Press, Philadelphia 7, Pa., $2.50.

THE FAMILY LIVES ITS RELIGION (revised edition), *Regina H. Westcott*, Harper & Bros., New York, N. Y., $3.00.

THE LIFE THAT WINS, *Willis Edward Garrett*, Exposition Press, New York, N. Y., $2.50.

REMAKING MEN, *Paul Campbell* and *Peter Howard*, Arrowhead Books, Inc., 124 East 30th Street, New York, N. Y., $1.50.

PREACHING THE WORD WITH AUTHORITY, *Frederick W. Schroeder*, Westminster Press, Philadelphia, Pa., $2.50.

THE PRACTICE OF PRAYER, *Albert J. Belden*, Harper & Bros., New York, N. Y., $1.50.

IF YOU MARRY OUTSIDE YOUR FAITH, *James A. Pike*, Harper & Bros., New York, N. Y., $2.50.

THE NEW MINISTER, Louis L. Miller, Pageant Press, New York, N. Y., $3.00.

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The Presbyterian Order

(*Continued from page 9*)

The Council message further called on the Alliance constituents to "strive to break down racial barriers, to promote understanding between classes and people, to provide an opportunity for every man to enjoy his share of God's bounty and to earn a livelihood for himself and his family."

Further, the message urged constituents to "work with those who are seeking to promote peace and righteousness among nations." There will be "no immunity against irretrievable disaster," it commented, until the powers science and technology have released "have been made available for human welfare instead of human destruction."

The delegates unanimously elected Dr. Marcel Pradervand, of Geneva, Switzerland, as first general secretary of the Alliance. He has been the organization's executive secretary since 1949.

Dr. John A. Mackay, president of Princeton Theological Seminary, was elected president of the world group, for a five-year term. Former moderator of the Presbyterian Church, U.S.A., Dr. Mackay is currently active in the National Council of Churches on both its Department of Religious Liberty and its Committee on Cooperation in Latin America.

Dr. Ralph Waldo Lloyd, president of Maryville College, in Tennessee, was elected North American secretary for the Alliance. Dr. Lloyd is a member of the National Council's General Board and Committee on Constitution and By-laws.

Visiting British clergymen have a look at the Manhattan skyline, preceding a luncheon in their honor at New York's Gramercy Park Hotel, given by the National Council's Central Department of Ecumenical Relations, in July. Left to right: Rev. James R. Boyd, Belfast, Ireland; Rev. E. Clifford Urwin, London, England; Dr. Roswell P. Barnes, associate general secretary, National Council of Churches; Rev. Canon S. L. Greenslade, Durham, England; Dr. Robbins W. Barstow, director of the National Council's Department of Ecumenical Relations; Rev. George Cameron, Dundee, Scotland (here on a private interchange); and Rev. Canon Albert W. Eaton, Leicester, England. The interchange of preachers between Great Britain and the United States was begun 28 years ago. Similarly, on the other side of the Atlantic, a July luncheon was given at Dartmouth House, in London, by the British Council of Churches and the English-Speaking Union, honoring the 10 visiting ministers from the United States. Arrangements were made by Rev. R. David Say, general secretary of the British Council.

2 New Books of real helpfulness

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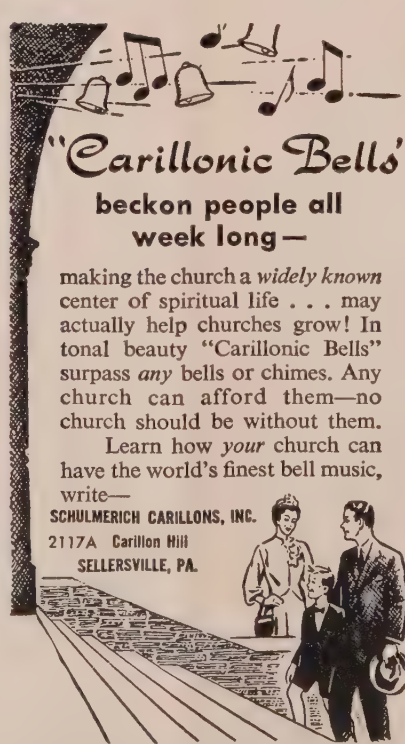
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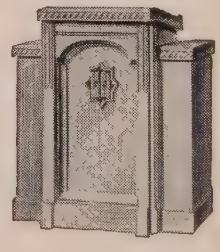

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The Anglican Communion

(*Continued from page* 8)

ıen and laywomen. The standard of hina was carried in the procession, but ıat communist-dominated land had no elegate because none had been per-ıitted to come. In addition to large del-gations from Canada and the British ıles, the communions of West Africa, apan, West Indies, South Africa, New ealand, Australia, Tasmania, India, akistan, Burma and Ceylon were rep-esented.

Two beloved leaders of Anglican ıurches — Rt. Rev. Henry Knox Sher-ll, presiding bishop of the U. S. church, resident of the Congress, and the Arch-ishop of Canterbury, Most Rev. Geof-ey Francis Fisher, shared the platform the opening service and throughout ıe Congress.

Bishop Sherrill, terming the Congress living witness to the remarkable owth and vitality of the Anglican mmunion," expressed the hope that ıere a spiritual fire may be enkindled, avenly vision seen, a divine purpose vealed which will move all our people a tragic and momentous hour to hear ıd to respond to the Call of God."

The former president of the National ouncil of Churches said "nothing ould be so unwise as to wrap our talent a napkin and bury it in the earth in e name of preservation.

"We must have a view of the whole-ess of the Christian Church. Anglican-m is not an end in itself; the Church en is not an end in herself. The glory God in the face of Jesus Christ is, course, the eternal as well as the pres-objective."

The Archbishop of Canterbury and imate of England declared "it is a and thing to be called at this moment history to battle for one Lord of edom and of Truth. . . . May He ve us confidence and strength to match hour, that, faithful in His Word d in our discipleship, we may be for-ed by the truth and by the truth set e, to glorify the God of our salva-on."

From President Eisenhower the Con-ess received a message terming it "an spiring demonstration of a worldwide arning for peace and understanding the peoples of many nations."

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To Own—Enjoy—and Use

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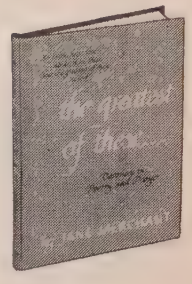
Devotions in Poetry and Prayer

***By* JANE MERCHANT**



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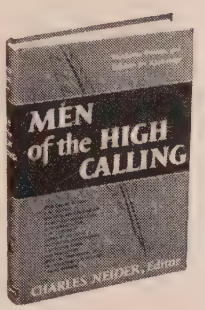

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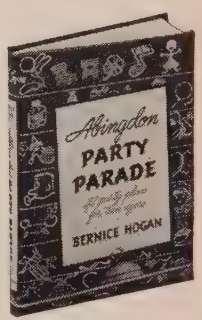

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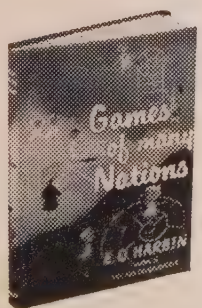

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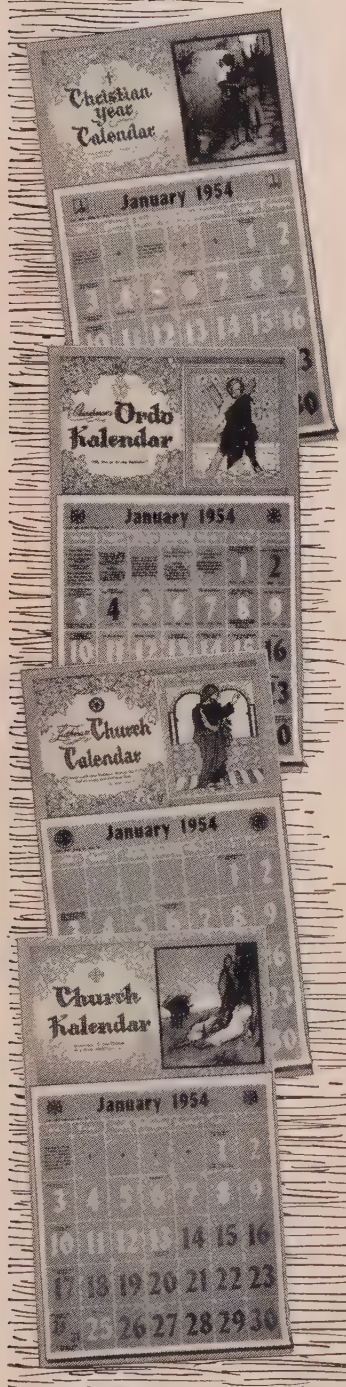

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Six Out of Ten —

(*Continued from page* 12)

within nine general denominational families.

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BOOKS

e Christian World Mission In ur Day

By Kenneth Scott Latourette, Har- & Brothers, New York, $2.50.

Professor Latourette, known as a his- ian who interprets the expansion of ristianity, gives in this volume a con- e survey of recent mission activities, inventory of present resources and nands, and practical suggestions re- cting ways by which current chal- ges can be met.

Note is taken of the marked gain in urch membership that has taken place the United States since 1940. The thor remarks that so far as expansion numbers of members is concerned, situation is far different here from t of Europe. "Increasingly" the finan- l responsibility for the maintenance the world-wide Christian enterprise borne by the churches of the United tes."

n China, the turmoil has adversely ected Roman Catholics and Protes- ts alike. Throughout the world, wever, "Christianity is more widely ended geographically than ever be- e." In "most lands" outside of Eur- e growth is continuing. "In this al growth Roman Catholics and testants have shared."

Christianity is being more deeply ted among more peoples than ever ore," but the eternal gospel is "in age of storm." And one aspect of day is urgency. The call to mission unity must be heeded. As rapidly ossible, duties should be turned over "he younger churches." The role of h and educational institutions ld be re-evaluated. There should better preparation of the ministry. word "mobility" has special mean- for our time, especially in relation evangelism, says Dr. Latourette, ng many other observations and mmendations. "We are to be wit- ses."

—Benson Y. Landis

rmons from the Mount

y Charles M. Crowe, Abingdon ss, New York and Nashville, $2.50.

he Sermon on the Mount contains y ideas and rules for the living of ller and richer life — rules pertinent only for the time in which Jesus d, but for the busy citizen of the dern world.

Ir. Crowe, in *Sermons from the unt,* has written 16 sermons showing way to a rewarding, adventurous, e radiant life, with the help of the ons contained in the Sermon on the unt. Each sermon begins with a human-interest item, related to a quotation from the Gospel of Matthew; then draws several conclusions from the quotation, explaining and interpreting its meaning.

Each message is enlivened with unusually apt illustrations, and often Mr. Crowe has a new and different interpretation of the biblical passages which gives the reader a different slant on them, and a new insight into how they may apply to his own life. For instance, in the chapter, "The Adventurous Life," based on the Gospel message, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . ." etc., Mr. Crowe describes these words of Jesus as a prescription "that will bring to life the precious quality of enthusiasm." He explains that in the original Greek these verbs are in the *present* tense, denoting *continuing* action — thus "the adventure is in the seeking, not in the getting!"

Ministers and laymen alike will find in *Sermons from the Mount* ideas to think about, use, and get a lift from.

Charles M. Crowe, a Texan and a graduate of Southern Methodist University and Union Theological Seminary in New York, is minister of Wilmette Parish Methodist Church in suburban Chicago. He has a weekly radio program in Chicago, and his sermons are heard on the Mutual Network's series, "Faith in Our Time."

— Mary E. Hillman

Break Down the Walls

John Bartlow Martin. Ballantine Books, New York, 50 cents.

This book presents in vivid language what is happening within the penal institutions of this country without at the same time distorting the picture by either glossing over conditions as they really are or over-dramatizing them. The author is well equipped by experience and interest to present this picture from the writer's point of view. He says of himself, "I have, really, spent my life doing leg work in and writing about this country, and a good deal of time I have been working more especially in the fields of crime and government. It is in the prison that a good many of the problems of our society wind up."

The main story of the book centers about the terrifying riots in the State Prison at Jackson, Michigan, the chief of which began on a Sunday evening in the spring of 1952. Mr. Martin places this riot in its proper framework both as regards the history of American penal practice and experience and its relationship to similar phenomena in other institutions throughout the United States. His observations are based upon a minute and objective study of the entire chain of events.

To this descriptive story he adds his own observations and comments concerning the causes of the riot which he finds in a defective total penal structure. To his criticism of that structure he adds a final chapter entitled "Prisons Should Be Abolished." In this opinion he joins with such outstanding authors in the field as Harry Elmer Barnes who has said, "There can be no such thing as a 'good' prison in the sense of being good for the reformation of convicts and the ultimate protection of society. A few maximum security prisons may be 'good' —actually needed to incarcerate permanently the minority of non-reformable convicts. If we wish to reform criminals, we must do it mainly outside prison walls, chiefly by the agency of probation and parole."

James V. Bennett who has done as much as any man to humanize the prison system, says concerning the dilemma presented by that system, "Prisons are expected to punish, and also to reform; to provide rigorous discipline, yet teach self-reliance; to operate like vast impersonal machines, yet fit men to live normal community lives; to operate according to a fixed automatic routine, yet develop individual initiative; not to compete with outside free labor and productive work, yet make men industrious and teach good work habits."

The cure for this dilemma, adopted from a number of sources by the author involves the reduction of penal institutions to those for maximum security and the concomitant development of a broad system of probation and parole. Several European countries have already experimented with this type of program.

In addition to the need for a thorough-going revision of the correctional system in both theory and practice, the author indicates his awareness that the real answer must lie in a deeper than procedural area. This is indicated by his conclusion that punishment fails because no punishment can reach the thing inside a man that causes him to commit a crime in the first place. To discover that "thing" he proposes a Research Institute.

It seems clear that what is really sought is essentially not a "thing" at all but what we are unafraid to call a spiritual state. The change of a spiritual state involves rehabilitation, therapy, or redemption; the choice of word depending upon the point of view. The author tends to lump all modern rehabilitation efforts under punishment with the conclusion that since punish-

(*Continued on page* 24)

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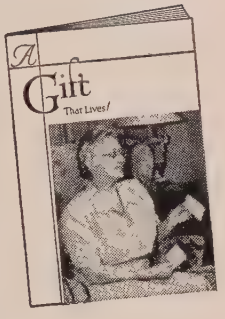

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BOOKS

(*Continued from page 23*)

ment has failed, these rehabilitation efforts, associated with punishment, must therefore necessarily also fail.

As a news man the author has been naturally concerned with the most troubled areas in the penal system. This may have made it difficult for him to see that here and there across the country (and in some countries overseas) some success in this area has been achieved in spite of the admittedly degrading and destructive effects of the penal system upon its inmates. In certain institutions some staff members in such diverse categories as education, the psychiatric services and a few specifically trained chaplaincy services have achieved results that could be classified as rehabilitation, therapy, or even redemption. The evidence of this is that there are persons living constructive lives in society as a result. There might be a clue here which could give direction to the admittedly vast need for a well organized study whose purpose would be to discover a foundation upon which a better penal system and procedure could be built.

In furthering a greater public interest and in contributing to the development of a sounder public understanding of the problems involved in the treatment of offenders, the author has performed a valiant public service.

—PAUL L. TILDEN

(*Continued on page 29*)

"Very much needed"
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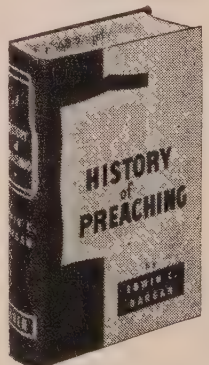

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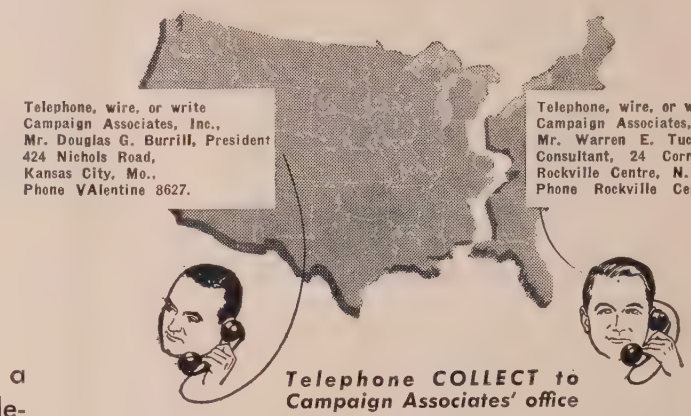

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ce Association of Council Secretaries, at its meeting June 20-26 at Lake Geneva, Wis., ended by 250 persons, elected as its president Dr. O. Walter Wagner, executive direc-, Metropolitan Church Federation of Greater St. Louis (seated, center). Other officers ted with him, left to right: G. Weir Hartman, Erie (Pa.) Council of Churches, treas-er; Dan M. Potter, Protestant Council of the City of New York, program chairman; lliam D. Powell, Philadelphia Council of Churches, past president; and Mrs. Vivian no, Oklahoma City Council of Churches, secretary. Standing, left to right: Herbert Miller, Cleveland Church Federation, historian; Edward L. Whitmore, Colorado uncil of Churches, second vice-president; and Milton R. Vogel, Kansas Council of urches, first vice-president. Local councils with paid leadership now number 180.

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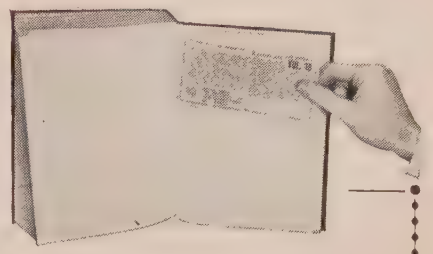

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(*Continued from page* 24)

vo Or Three Together

By HAROLD W. FREER and FRANCIS B. ALL, Harper and Brothers, New York, 50.

This is a sort of workbook or manual those in, or interested in forming, llowships of the concerned," or small ayer groups—they go by various names d are reported to be numerous. These le groups are regarded by certain of ir participants as "an alternative to ility." "There is no way of telling w many groups there are in this coun-, to say nothing of the world."

They are not like committees (for ich fact many are thankful), and they not be "artificially started." A prayer up comes into being "because it is led forth by a need in the lives of se who make it up."

There are several "right conditions": ere must be genuine fellowship, mu-l strengthening, mutual enlighten-, corporate inspiration. "One soul e kindles another."

Methods vary, but there is much re-nce on periods of silence, spontaneous erchange, intercession, common proj-s of some sort, systematic reading of classics of devotion.

—BENSON Y. LANDIS

ee Churches and Christian ility

By MARION JOHN BRADSHAW, The con Press, Boston, Mass., $3.50.

Persuaded that in religion as in ical affairs there is need of constant ness in defense of freedom, I think t Christians who treasure member-in free churches must devise new tection against pressure tactics now loyed in behalf of unity," writes fessor Bradshaw of Bangor Theo-cal Seminary in this stern ctiticism e ecumenical movement, and par-larly of the World Council.

he author regards the ecumenical vement as expressing hostility toward free churches. He writes vigorous tests against the ecclesiasticism that sees as evident in much of the litera-e of the movement. He thinks there been undue propaganda circulated behalf of the movement. He ques-as its creedal basis. He believes that d-won religious freedoms are now eatened by the ecumenical movement.

This critical study was prepared as a contribution to the discussion of issues related to the Assembly of the World Council of Churches this year. The author pleads for "fresh consideration of the place of unity in the hierarchy of religious values," saying that this "has become an indicated necessity for Christian thought."

The author has been professor of the philosophy of religion at Bangor Theological Seminary since 1925. He has served parish churches among Disciples, Universalists, and Congregationalists.

—BENSON Y. LANDIS

Secularism A Myth

By EDWIN E. AUBREY, Harper Brothers, New York, $2.50.

This "examination of the current attack on secularism" consists of the Ayer Lectures delivered at the Colgate Rochester Divinity School. The author is professor of religious thought at the University of Pennsylvania. He thinks the term "secularism" has become a popular rallying cry for religious forces, and that it is being used as a "stereotype," or a convenient but vague slogan. "Is the church actually cutting itself off from valuable allies by ill-defined, ill-considered attacks upon them?" he asks.

He brings evidence to bear upon four points, as follows: The church attack on secularism has become so diffuse as to be misleading. The history of Christianity reveals "repeated influence from secular quarters." "There have been spiritual values in secular movements, which Christianity cannot claim to have originated. . . ." "We need a new strategy which is at once humbler and bolder, less plaintive and more responsible."

Professor Aubrey writes that, contrary to oft-repeated assertion, the Christian churches did not operate the first hospitals in the world; the operation of hospitals by churches is the result of church cooperation with secular forces. As a university professor, Dr. Aubrey resents church criticism of universities because of their secularism. He observes that "the church has not mastered the art of education enough to do a significant job in its own domain. . . ." He asks the churches to reappraise their attitudes toward the intellectuals who are not in the churches, and also toward "the social idealists" outside the fold.

—BENSON Y. LANDIS

(*Continued on page* 30)

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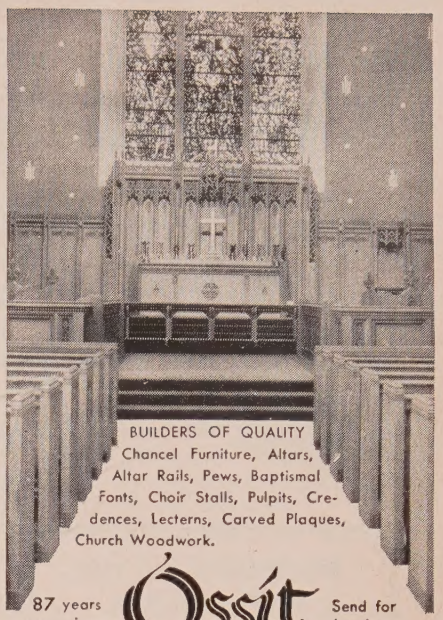

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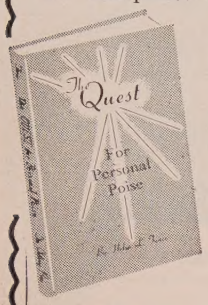

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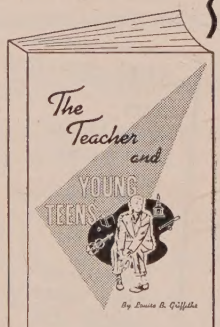

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BOOKS

(*Continued from page* 29)

Ideals and Self-Interest in America's Foreign Relations

By Robert Osgood, The University of Chicago Press, Chicago, $6.50.

This somewhat technical study bears the sub-title: "The Great Transformation of the Twentieth Century." The shift described has to do with the trend from a relative indifference on the part of the United States toward foreign affairs to that of a fully conscious world power.

He believes that "the chief source of this recent national awakening to the dependence of America's welfare upon events abroad has been the mounting fear since the beginning of World War II that the maintenance of America's democratic institutions and the preservation of America's territorial integrity are seriously threatened by the restless surge of aggressive and anti-democratic powers outside the Western Hemisphere."

Granted this condition of insecurity, Dr. Osgood traces the development of foreign policy in the United States since 1898.

Recognizing varied and mingled motivations, Dr. Osgood declares toward the end of the book: "America's devotion to ideals transcending its own interests has, in spite of self-righteousness and erratic fluctuations in moral enthusiasm, remained the substance of a strong and profound popular conscience." Our sense of mission as a people has "lost much of its youthful buoyance, but, it has gained a certain soberness and humility, which enhance its stability."

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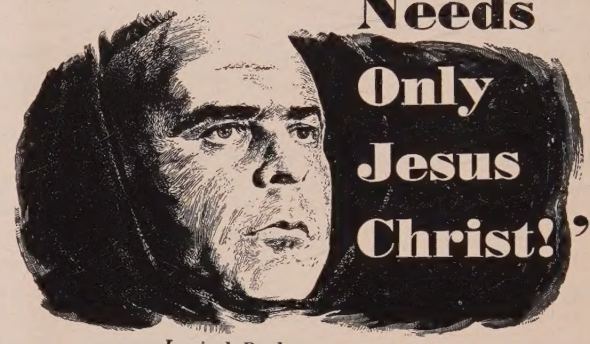

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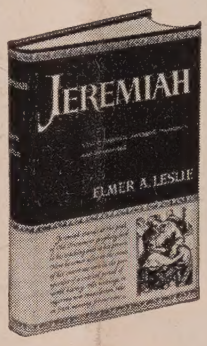

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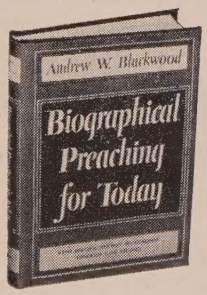

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